

THE NEW DISPENSATION

OR

THE RELIGION OF HARMONY.

VOL. I.



The Brahma Samaj.

THE NEW DISPENSATION.

KESHUB CHUNDER SEN.

VOL. I.

SECOND EDITION.

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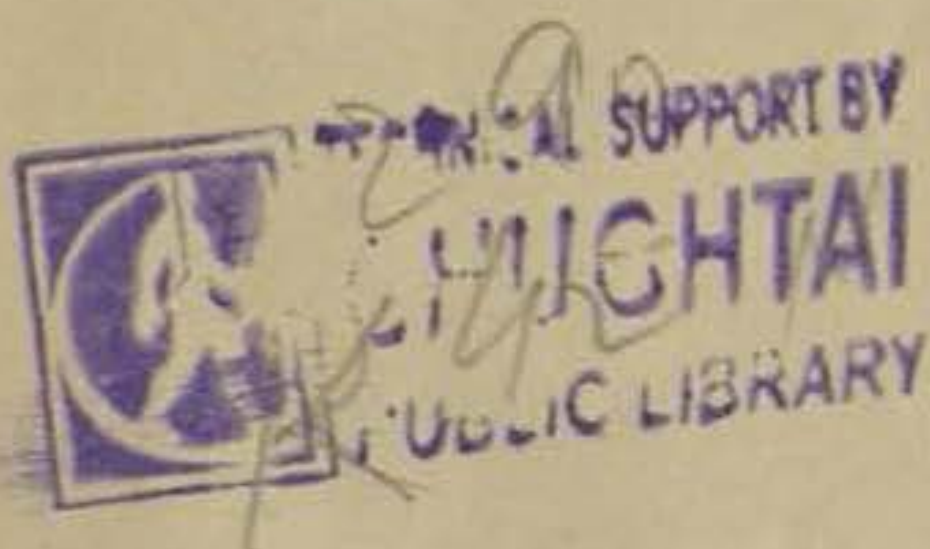
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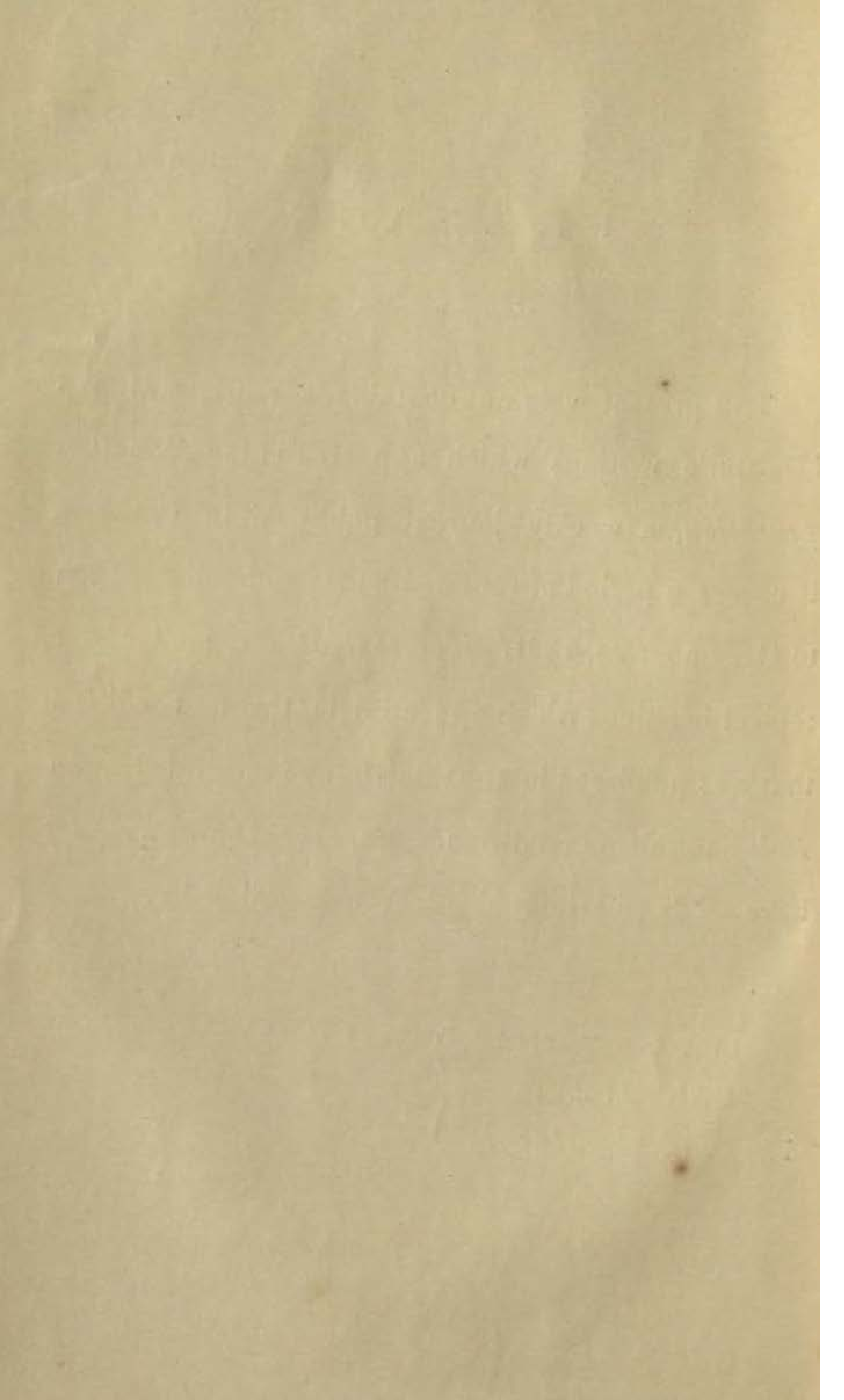
P R E F A C E.

THE present volume contains a reprint of the Minister's writings which appeared in the *New Dispensation*, a weekly journal published in Calcutta. It covers a period of ten months from March 24, 1881 to December 23, 1881. The *contents* classified under topical headings which appeared in the first edition that was published in 1903, have been appended as an *Index* to this new edition. *Paragraphs* and *articles* have all been arranged in chronological order.

LILY COTTAGE,

CALCUTTA :

The 22nd August, 1915



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THE NEW DISPENSATION.

Thursday, March 24, 1881.

SALUTATION.

GLORY to God, the Supreme Spirit.

Unto all the Prophets and all the Saints of ancient and modern times our reverent and grateful loyalty

To all the Churches in the East and the West our respectful greetings.

To all good men and true apostles, missionaries, philanthropists, and men of science our cordial salutation.

To the Press, a great and sanctifying power, our respect and gratitude.

To all, Europeans and Indians, interested in truth our request is,—Give us your prayers and good wishes, your friendly counsel and fraternal help.

OUR CREED.

ONE God, one Scripture, one Church.

Eternal Progress of the Soul.

Communion of Prophets and Saints.

Fatherhood and Motherhood of God; Brotherhood of man and Sisterhood of woman.

Harmony of Knowledge and Holiness, Love and Work, Yoga and Asceticism in their highest development.

Loyalty to Sovereign.

BENEDICTION.

UPON the many institutions and enterprizes, noted below, religious and secular, connected with our reform movement in India, may the Lord's choicest blessings descend! May those who are engaged therein find abundant reward here and hereafter!

1. The Brahma Mandir or Temple of the New Dispensation.

2. Sunday Mirror, Weekly English Journal.

3. Dharma Tattwa, Fortnightly Bengali Journal.

4. Paricharica, Monthly Ladies' Journal.

5. Sulav Samachar, Weekly Pice Paper for the masses.

6. Albert School for Boys.

7. Girls' School.

8. The poor, infirm and sick under the Charity Section of the Indian Reform Association.

9. Arya Nari Somaj, or Ladies' Union for prayer and social improvement.

10. Apostolic Durbar: Missionary Conference and Business Section.

11. Mangal Bari, or Apostolic Homes.

12. Theological Institution.

And upon all our friends and sympathizers, far and near, may Divine blessings rest for ever and ever!

IS THERE ANY THING NEW IN THE
NEW DISPENSATION?

Is not 'seeing' the Spirit-God new? Is not 'hearing' His spirit-whisper new? Is not the worship of the Supreme Spirit as Mother new? Are not

interviews with Moses and Socrates new? Are not pilgrimages to Faraday and Carlyle new? Is not the vow of taking no thought for the morrow, amid nineteenth century civilization, new? Is not Yoga, which is always conscious of duality, new? Is not the doctrine 'I and my brother are one' new? Is not the golden rule 'Do unto others more than you would have them do to you' new? Is not the absorption of prophets and saints new? Is not the chain of logical sequence which binds all dispensations new? Is it not new to regard the Hindu devotees of the New Dispensation as apostles and spiritual descendants of Christ and Paul? Is not the eclecticism new, which blends together in perfect harmony the deepest communion, the most advanced philosophy, the most enthusiastic philanthropy, the sweetest love, the strictest asceticism? Is not the science of religion new, which connects the prayers and prophecies, the asceticism and inspiration of all religions by common laws and universal principles? Is it not new to combine Catholic, Protestant, Baptist and Methodist in Christ, and Christ, Moses, and Socrates in God? Is it not new to be an ascetic householder, a mystical scientist, a wise enthusiast, an inspired worker?

GOD OUR MOTHER.

EVEN the most enlightened men have their prejudices. What is it but a prejudice to object to the application of the term "Mother" to God? We can view it in no other light. It is quite as good, or quite as bad, to address Him as our Father as to speak of Him as our Mother. We are not advocates of anthropomorphism, and we must therefore take exception to both these words, if they are meant to

apply to Godhead our notions of earthly parents. The Supreme Lord is neither Father nor Mother. There is no sex in the spirit. It is as absurd therefore to speak of a masculine as of a feminine divinity. Yet we all address God as our Father. For we do so metaphorically. We *compare* His love to that of the earthly father. As the father takes care of us and feeds us and provides for our wants, so the Merciful Lord loves and sustains us and supplies all our wants, temporal and spiritual. The analogy is perfect and unexceptionable so far as it goes. The only obvious difference is that the earthly father is finite, while the Heavenly Father is infinite in loving-kindness. Another metaphor, equally good and apt, likens God to the mother. As the mother is tender-hearted and indulgent even more so than the father, and fondles and caresses and suckles the child, day and night, with intense affection, unwearied watchfulness and untiring forbearance, so the Lord is sweet and tender, "long-suffering and of great mercy." Why then shall we hesitate to admit the analogy here? If God is father-like, He is surely mother-like too. If He has the stern love of the father, He possesses also the tender compassion of the mother. Then let us rejoice that our God is both Father and Mother, the perfection of paternal love and the perfection of maternal tenderness.

NEW SACRAMENTAL CEREMONY.

JESUS! Is the sacramental rite meant only for those nations that are in the habit of taking bread and wine? Are the Hindus excluded from partaking of the holy eucharist? Wilt thou cut us off because we are rice-eaters and teetotalers? That cannot be.

Spirit of Jesus! That cannot be. Both unto Europe and Asia thou hast said.—eat my flesh and drink my blood. Therefore the Hindu shall eat thy flesh in rice and drink thy blood in pure water, so that the scripture might be fulfilled in this land.

On Sunday, the 6th March, the ceremony of adapting the sacrament to Hindu life was performed, with due solemnity, in accordance with the principle above set forth. The Hindu apostles of Christ gathered after prayer in the dinner hall, and sat upon the floor upon bare ground. Upon a silver plate was Rice, and in a small goblet was Water, and there were flowers and leaves around both, The minister read the following verses from Luke XXII :—

And he took bread and gave thanks, and break it, and gave unto them, saying, This is my body which is given for you. This do in remembrance of me.

Likewise also the cup after supper, saying, This cup is the new testament in my Blood which is shed for you.

A prayer was then offered, asking the Lord to bless the sacramental rice and water :—

Touch this rice and this water, O Holy Spirit, and turn their grossly material substance into sanctifying spiritual forces, that they may upon entering our system be assimilated to it as the flesh and blood of all the saints in Christ Jesus. Satisfy the hunger and thirst of our souls with the rich food and drink thou hast placed before us. Invigorate us with Christ-force and nourish us with saintly life.

The Lord blessed the rice and He blessed the water.

And these were then served in small quantities to those around, and men ate and drank reverently, and the women and children also ate and drank, and they blessed God, the God of prophets and saints.

HINDU ASCETICISM.

HINDUISM enjoins upon its votaries *bano gaman*, going to the wilderness. A higher Hinduism inculcates *mana gaman*, going to the mind. It is only the more spiritually-minded who appreciate and practise the latter form of asceticism. Ordinary men, of course, seek in outward retirement a cessation of life's cares and trials. The hermit's cell in yonder lonely forest is regarded as almost heaven upon earth, and imagination fills it with all that is good and pleasant and romantic. To that place of joy the pious Hindu hopefully looks forward as the weary pilgrim's resting place, where, in old age, he will put an end to all the cares and sorrows of life, and devote himself to God and immortality. But will not our passions and evil thoughts accompany us there? Ah! there's the rub! The sage therefore thinks it wiser to govern the heart, and instead of going out to the hermitage brings the hermitage into the inmost soul. Let us hear what Vashishtha, Ram Chandra's instructor tells him. The disciple asks,—“Some there are who attain communion and enjoy it amid the occupations of life; others there are who practise communion in some solitary retreat. Tell me, Sage, which of these two classes of devotees do you consider to be superior.” The venerable sage in reply thus argues:—“The highest communion is the heart's unruffled serenity, in which there is absolute cessation of desires, equanimity, absence of earthly cravings, mental concentration; this is oneness with Divinity, with which the mind is always satisfied. Be as you are, only renounce all wordly thoughts, and it is immaterial whether you live at home or on the hills. Those householders who have controlled their minds and extinguished self-seeking will find in their own homes lonely forests for contemplation.”

OUR POLITICS.

WE do not care to dabble in politics. It is beyond our province. But so far as there is religion in politics, we are bound to uphold and vindicate it. The earthly sovereign is God's representative, and must therefore have our allegiance and homage. We look upon Victoria as our Queen-Mother, and we are politically her children. She sits upon the throne as India's mother, guardian, and friend, protecting the lives and property of her million children, redressing their just grievances, and promoting their material and moral prosperity, and helping them to attain political and social manhood. She represents law, order and justice, and is appointed by Providence to rule over us as a mother is appointed to look after her children. Therefore, we love her and honour her, and consider loyalty to be as sacred as filial obedience. A man who hates his sovereign is morally as culpable as he who abhors and maltreats his father or mother. Sedition is rebellion against the authority of God's representative, and therefore against God. It is not merely a political offence, but a sin against Providence. Disloyalty and infidelity are convertible terms, so thoroughly is the British Government in India identified with the saving economy of Providence. The Church of the New Dispensation, historically the result of England's rule in the East, religiously the effect of Western thought upon the Indian mind, is profoundly thankful to Empress Victoria, more so than any other Church or section of the community. So long as we believe in the New Gospel we shall eschew disloyalty as a moral evil, involving treasonable ingratitude and a denial of God in History. The British Government may be weak and even vicious, yet it shall command our respect and allegiance so far as it is a divine force. This is

our *principle* of loyalty We cherish also the warmest *feelings* of loyalty towards the person of our sovereign. We love our Queen as our mother.

DANGER AHEAD!

THE seaman on the watch cries at dead of night "Danger ahead," and thereupon the Captain gives immediate warning to all officers on duty. To be forewarned is to be fore-armed. If the timely caution is neglected the vessel goes down with a hundred precious lives. If it is acted upon, a sad catastrophe is easily averted. It does not require any extraordinary stretch of prophetic power to foretell that a great disaster is before us, and that it is sure to overtake Native society if steps are not taken to guard against it. We are really afraid Satan is coming to our country in the shape of unchastity, and great shall be the ruin of youth. Hinduism, whatever its faults, prized chastity as a precious treasure, and always kept it well protected. Caste, though pernicious in a great measure, has always visited the reckless libertine and the immoral woman with social infamy, and preserved jealously the sanctity of Hindu homes. But now dire scepticism rides rampant in the land, and teaches men to laugh at God and morality. The educated classes have been freed from superstition and caste on the one hand and the obligations of religion on the other. In such a state of things there is an alarming lack of wholesome control, and it is easy to anticipate how young men and women will fare amid such unbridled license and recklessness. Do we speak in anticipation? Nay, actual facts have already occurred which prove that not a few have been led away

and ruined, and that these offenders against social morals scatter their evil influence far and wide. We need not say more. What has transpired excites and justifies the worst fears. Those who are trying the dangerous experiment of female emancipation in these days of scepticism and carnality, had better be warned in time. To all devout Hindus and to all Christian men and women in this country our humble prayer is, that they should do all in their power to prevent the indiscriminate commingling of the sexes. Zenana seclusion, as it is, cannot and should not continue long. It is an evil, and all right-thinking men must proscribe it as such. To immure woman in a cell, where neither the physical nor the moral light of heaven can enter, and where she is doomed to spiritual slavery and wretchedness, is an unpardonable invasion of human liberty, against which both religion and civilization protest. Give the Indian woman freedom. But let it be moral freedom; not license to do evil and go into paths of temptation and carnality, but freedom to serve God and do that which is right and proper. Public opinion will stamp the brand of infamy upon the forehead of every pleasure-loving youth who in the feverish heat of carnal excitement or mere frivolity, hurries an unwary damsel into a circle of tipsy and voluptuous youths, who indulge in mirth and revelry calculated to vitiate her mind and weaken her moral sense. Such an experiment must be disastrous, for India is not now a Hindu country, nor is it a Christian country. Woman has no protection here. Let her then place herself under God's protection, that He may guide her into social and moral purity. We honour true gallantry, which protects the weaker sex from danger and ruin. But we hate those cowardly men who in the name of gentlemen and under the pretext of emancipating woman, brutally victimize

her unsuspecting mind, and undermine social morals by making the young of both sexes more carnal than they are. A flood of dissipation, fornication and adultery, sensuality and lewdness is imminent. Half a century hence—a scene of wild voluptuousness and immorality! Heaven avert the catastrophe! Ye patriots and philanthropists, save us from the impending danger. Protect woman's chastity, and God will bless you.

CONCILIATION NOT CONCESSION.

IN preaching the New Dispensation our beloved and honoured band of Apostles must, wherever they go, endeavour to keep its purity and integrity unsullied. They must not compromise themselves. The New Gospel is a complete system of faith and moral discipline, which the Lord has in the fullness of time vouchsafed unto India, and blessed are they who preach and practise it in its entirety! Let us not mix with it our own caprices and vain imaginings or those of others. Let us not modify or mutilate it, with a view to render it convenient and agreeable to those who would otherwise be staggered by its high principles. We shall do no such thing, but simply place God's truth before men in its fullness and integrity. Any prudential policy might appear successful for a time among a limited community of exceptional classes of men, here and there, but it is sure to defile and weaken God's Dispensation and paralyse His holy Church. We know there is strong temptation in these days to make the Dispensation somewhat more rational and less offensive than it is.

But woe unto them who yield to the tempter! Men of faith must not faint because some have said of our doctrines that they are absurd and ludicrous and even offensive. The apostles of God will preach the truth and nothing but the truth, the Dispensation and nothing but the Dispensation, and leave the issues in the hands of Providence. They cannot judge of the doctrine, for that is of God. Let them preach the truth, explain it, illustrate it, verify it. If still the perverse persist in ridiculing God's truth and reviling His ambassadors, all that they have to do is to obey Christ's command and instantly wash off the dust of their feet. And yet our apostolic brethren must be tolerant. They must listen to advice and take warning when offered in a friendly spirit. Christians, Hindus and Brahmos shall all have a patient hearing, so long as they speak as friends and brothers, anxious to point out errors and avert evils. The Theist of the New Dispensation is never tired of learning, never tired of loving. If well-meaning men say there is danger of superstition and priestcraft, idolatry and caste, immorality and vice being resuscitated by our indiscretion, let us hear, and weigh the argument and try to grow wiser. If really intelligent men assure us that our vessel is not safe in the direction it has taken, for there are hidden shoals of pantheism and spiritualism and mysticism upon which it would run the risk of being shipwrecked, and that if we go further rashly and without being forewarned, we shall sink hopelessly in the sea of a new superstition, let us ponder the warning with the utmost seriousness, for we lose nothing by philosophic reflection. And should it be necessary let us be discreet, being respectful unto our elders, and give up unwisdom and impetuous hot-headness. Nay let us show that we abominate superstition and hate impurity as heartily as others do, and that we are quite

as ready to resent and prevent an outrage upon science and morality as they are. All this we trust our apostles and missionaries will do. May they be always meek and gentle, humble and modest in the midst of conflict of opinion, and may they prove themselves ever ready to learn even from the least among their enemies! Yet there shall be no compromise though there may be conciliation, no concession of an iota of truth or tittle of God's doctrine though there shall be love and respect, toleration and sympathy.

Paras.—

THE Church of the New Dispensation sends its cordial greetings to its brethren in the Provinces, and with brotherly love asks them to welcome and receive, to feed and nourish, as their humble servants, those Apostles whom it sends forth to-day, in the name and under the blessing of God Almighty, to the various districts in the country,

OUR missionary workers start to-day upon their annual tour. One is already at Gya working among our brethren there. The apostle in the Eastern Districts continues his good work with his six loyal assistants. Of those who start to-day, one proceeds to Ghazipore, another to Rungpore, one to Bombay and Madras, and two to the Punjab. May the Lord accompany them, and help them to reap plentiful harvests in their respective fields of labour!

DEMON DRINK has snatched away another scion of a noble family, and has added another distinguished name to the already long list of its victims. The country mourns the loss, and not merely the small circle of his friends and relatives. It is their loss; it is our loss too. A good-hearted man, a public-spirited man he was; a young nobleman in the prime of life, who had promised to his country a career of growing usefulness,—we sincerely deplore the death of such a man, and we curse the fatal drink traffic that has killed him. How many of our most distinguished and cultured men have died of intemperance in the course of the last twenty years! How many more will yet die! “Fate! drop the curtain.” We can bear no more. Merciful God, tell good Lord Ripon, whom Thou hast sent to rule over us, to amend and reform the excise administration, so that temptations to drink may not multiply in the land. Almighty God, save our country from drink.

Thursday, March 31, 1881.

OLD AND NEW.

OLD MAN.

NEW MAN.

Asiatic or European	...	Asiatic and European.
Hindu or Christian	...	Hindu and Christian.
Mystical recluse and sleepy quietist	...	Mystical philanthropist and practical quietist.
Trinitarian who hates unitarianism	...	Unitarian who believes in The trinity of Divine ma- nifestations.
Sectarian who excludes all other sects	...	Eclectic who includes all sects.

Mechanical combina- tion of truths and cha- racters by the intellect	...	Chemical fusion in life.
Exceptional inspiration...		Universal inspiration.
Believes in invisible spirit or visible idols	...	Beholds Spirit-God.
Honours Christ but re- viles Socrates and Chait- anya	...	Honours all prophets in Christ.
Sees multiplicity and con- fusion		Sees unity and harmony.
Destructive	...	Constructive.
Sees only errors in others and frets	...	Sees only their virtues and improves.
Decrepit and cold	...	Always fresh and young.
Extols flesh above spirit...		Magnifies spirit.
Carnal even in religion...		Spiritual even in the world.
Sentimental and arbi- trary	...	Scientific and firm.

TRANSFIGURATION.

THE Jews have seen Moses. The Christians have seen Christ. The Jews have read the Old Testament, and the Christians, the New. How small is the number of those who have seen Moses and Jesus together, the Old and the New Testament identified! Blessed are they who have seen Christ! Thrice-blessed, they who have seen Christ in the company of Moses and Elias in the blessed scene of the Transfiguration! Before Peter and James and John there stood Jesus, and suddenly "he was transfigured before them." "And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them." And lo! instead of one there appeared three great spirits.

“And there appeared unto them Elias with Moses ; and they were talking with Jesus.” A holy trinity in heavenly communion ! There were three where there was only one before. Verily three. Then “let us make three tabernacles.” Were the disciples to divide their allegiance, and have three temples instead of one, division and multiplicity instead of unity ? That was impossible. Nature rebuked the idea, “and suddenly, when they had looked round about they saw no man any more, save Jesus only.” The trinity vanished, and unity survived. There was one ; one became three ; again the three became identified in one. What does this grand metamorphosis mean ? Christ never visits his disciples alone, but is always surrounded by the older prophets, who live in him and are fulfilled in him. But you must not disunite them, you must not enshrine them in separate tabernacles. The moment you think of doing so, the trinity will be lost in unity, and multiplicity in identity. Never dissociate the New Testament or Dispensation from the Old, but always view them as spiritually united. Never separate the world’s prophets, but regard them as one body. Remember the Transfiguration,—Elias and Moses talking with Jesus. Be not afraid, O Peter and James and John of our days, for this is real communion, the burden of the New Dispensation song.

SIKH ARATI.

THE great teacher Nanak was sorely grieved at the Arati performed before idol-gods by superstitious Hindoos. It is said that often-times he was absorbed in deep communion, and on one occasion as he was deeply moved by the Spirit of God for three days and three nights continually, he saw a

marvellous vision. The entire creation stood in awful adoration before the throne of the Most High, and the sun, moon and stars together with the whole universe glorified Him. Nanak joined in rapturous devotion, and chanted the following Arati in *Rag Dhaneswari* :—

On the plate of the heavens the sun and the moon are like unto two great lamps.

And the multitude of stars are as pearls therein.

The fragrant breeze blowing from the south supplieth incense.

The wind fanneth Thee as with a *Chamar*

All the forests offer their bright flowers as their offerings.

What grand Arati is thus performed before Thee, Deliverer of the soul from worldliness !

The many sounds that rise of themselves in nature are as trumpets blown in honour of Thee.

A thousand eyes hast Thou, and yet Thou hast no eye ;

Thousands of manifestations, and yet Thou hast no manifestation.

Having no foot Thou hast a thousand holy feet,

Without any fragrance Thou hast a thousand odours,

Thus Thy nature is exceedingly enchanting,

The light that is in every thing is the same True Light,

By His brightness all things are bright.

The same light manifests itself in the presence of the Divine Teacher.

Wherever the love of Thy devotee is, there Thy Arati is performed,

My heart yearns after the honey of the lotus-like feet of Hari

And my soul is thirsty night and day.

Vouchsafe the waters of Thy grace unto Nanak, who thirsts for water like unto the swallow,

So that I may find everlasting abode in Thy name.

A CAPITAL OPPORTUNITY.

The times are out of joint, and seem to afford splendid opportunity to all jesters and scoffers and

sceptics. Here is the New Dispensation. It abounds with eccentricities of the highest type, which the world with its little head cannot understand, for they are all beyond and above the ordinary course of things. The dwarfish intellect cannot comprehend giant truth. The little plummet of human philosophy cannot sound the depth of spiritual science. Old brains cannot catch new ideas. The supernatural things of God, the natural man fails to understand. Therefore he rants and raves, frets and frowns, laughs and laughs to scorn. Rather than confess his own weakness and go to pray for light—that would be humiliation indeed—he attacks and ridicules what he cannot comprehend. Every new truth, whose height and depth he cannot measure, excites his ridicule. God speaks to man! He gives the ascetic rice to eat! Christ, the Hindu's necklace! Modern civilization will kiss ancient Hinduism! Moses and Mill will shake hands with each other! Ha! Ha! The pedantic scoffer laughs at these ideas of the New Gospel, and says nothing can be more absurd. Heaven has confounded Doctor Wisacre, that the scripture might be fulfilled, "Thou hast hid these things from the wise and prudent and hast revealed them unto babes". A wild and boisterous merrymaking, with infidel guffaw, shall be kept up throughout the land till Heaven's king establishes His throne on earth.

THE FLAG CEREMONY.

It behoves us to discover and honour the sacred secrets of symbolical faith. Great minds have in all ages symbolized great ideas. They spoke poetry; they instituted poetry. Their ideas stand before the world crystalized in parables and ceremonies. One

such ceremony, the sacrament, we have already explained. Its deep principle of spiritual absorption we recognize philosophically, and desire to cultivate practically. In this simple ceremony we see Christ's assimilation to the life of humanity. The symbol, like the outer shell, will pass away in time. The real truth will abide eternally. The New Dispensation has adopted another great symbol. It is the Banner. It represents the Church Militant developing into the Church Triumphant. A Church without a banner may represent doctrine and discipline, faith and communion. But till it unfurls the banner and sounds the trumpet it shows no indication of its conquering mission. The flag waving high in the air suggests the idea of victory. When the Church of the New Dispensation unfurls its flag before the assembled congregation, every one feels that its mission is to go forth conquering and to conquer. To unfurl the banner is to declare war with evil, and to proclaim the "Kingdom of Heaven". This is not the time when we shall simply worship our Father and Mother at home and in the tabernacle. We must fight with all the evils in the land, and all the infidelity and sensuality in the world, and establish the throne of Jehovah over subjugated nations. The reign of sectarianism will cease, and Eclecticism and Spirituality, the Holy Fraternity of Saints and the Kingdom of the Supreme God will be established in their stead. These ideas and anticipations are symbolized in the waving banner, and therefore must we honour it. A feeble emaciated faith trampled upon by every insignificant foe, and crouching timidly before ruling vice, we heartily despise. The Omnipotent Lord of hosts, or no God at all. A Triumphant Faith, or no faith at all. Such is our idea. The New Dispensation shall be unto each of us individually, and unto all of us as a nation, the victory of truth

all Scriptures on earth! Unto the New Dispensation victory, victory, victory!

In this solemn spectacle the spiritual eye saw the living symbol of Christ's Kingdom of Heaven. The *Khalsa* of Guru Nanak's Church, with its *Phanda* or banner and the *Granth Sahib* was seen there. So also were the victorious flags of Chaitanya's martial procession embodied in the ceremony. The whole thing was a grand symbol of Royalty—the Heavenly King enthroned—and it foreshadowed His future Kingdom on earth. The true believers, one after another, marched towards the Flag of the Holy King touched it, kissed it, and then reverently bowed before God, gave Him their allegiance and homage, and prayed "Thy Kingdom come."

Paras.—

NOTE the change in the title of the "Minister's Sermons." They are now styled "The Servant's Appeals." Is not every minister a servant of the congregation? And what is it to minister but to serve?

THE first and the last articles of our Creed have parallel passages in the Bible. Can you say what they are?

"One Lord, one faith, one Baptism,

"One God and Father of all, who is above all,
and through all, and in you all"

The Biblical text which enjoins loyalty is

"Give unto Cæsar what is Cæsar's."

OUR "younger brothers" have formed among themselves a Moral Union, with the sole object of over-

coming evil habits and attaining purity of character. This is a commendable object, and deserves sympathy and encouragement. Amid the rage for impure theatricals and drink, it is refreshing to find that even a handful of earnest youthful souls have gathered to promote moral purity without fuss and parade. God bless these young men!

OUR solemn music—we do not speak of Kirtan—is, like our solemn meditation, always *solo*. Should two or three join they will spoil it. Therefore we hardly suffer another to take part, and feel compelled to make the solitary singer sing on alone. But church music at least, to be effective, must be choral, if not congregational. It is certainly desirable to train at least half a dozen men to sing together in our Tabernacle. Let them begin with hymns set to English music. That will pave the way.

THE 'Vow of Poverty' seems to have worked well, considering the regular and ungrudging supply of alms from day to day and the very generous appreciation it evinces on the part of donors. Only the superfluous sweet-meats occasionally presented have been somewhat costly. Is it not possible to reduce alms-giving to a system, and establish it as an institution in our holy Church? Surely it will bless him that gives and him that receives. It would be a great improvement if the entire band of our apostolic brothers could be made to depend upon alms.

OFFICIAL documents are generally godless, and possess little interest for us. But the earnest prayer with which the Governor of Madras wound up his address to the young Maharajah of Mysore on the occasion of his installation touches every devout heart and calls forth a hearty Amen. "I pray Almighty God, who watches over us, whatever our creed, may guide your Highness aright in all undertakings, and bless the act He performs to-day." To recognise in the installation an act of Providence is indeed godly politics.

DO we mean to establish the Rice Ceremony and the Flag Ceremony as permanent institutions in our Church? No. They are meant to explain and spiritualize and fulfil corresponding ordinances in the older Churches. As the pulpit of the New Dispensation expounds texts in the ancient Scriptures, so are these novel ceremonies offered as practical sermons on the deep philosophy of similar rites observed in previous dispensations. We do not believe in lifeless ceremonies. Read 'absorption' for 'rice' and 'the Kingdom of God' for 'flag,' and the metaphor will be clear.

IF you go to the Lily Cottage any evening you will probably see a dozen devotees seated on a piece of carpet on the floor, and one or two asleep or half-asleep. There is an animated conversation, which now and then seems to flag, but warms up again, and lasts till midnight. And what do you think are the topics under discussion? Our early days—Female emancipation—Luther's spiritual decline—Asceticism

—Chaitanya—No money received by the missionaries the last two days—Paul's livelihood—Gladstone felling trees—How to promote cash sale of our books—Loyalty to the Queen—Cooking one's own food—Mofussil Brahmos and their wants—We ought to learn Hindi—Our progress during the last two years—Father Lafont's learning—Social condition of the Madrasis—England-going Hindus—Social morals &c. What a strange medley of subjects! And yet such conversation has gone on from day to day for twenty years!

Thursday, April 7, 1881.

UTSAB IN ENGLAND.

THE Bishop of Exeter has done a very good thing, and his people ought to rejoice and be thankful. To us it is extremely gratifying to learn that Dr. Temple has broken the dry conventionalism of Church routine, and introduced for the benefit of the clergy of his diocese something like our *Utsab* festival. He announces it as "a day of retirement and devotion." The programme is as follows:—"Holy Communion, with sermon, at 8 A.M.; breakfast at the palace, 8-30; the first address, at 10-30; morning prayer, 11; the second address, 12-30 to 1-15 P.M.; dinner at palace, 1-30; the third address, 2-30 to 3; the fourth address, 3-30; evening prayer, 4." It is added that the intervals that occur "may be spent either in meditation in the chapel, or in the garden of the palace." It is also stated that "silence will be maintained throughout the day, excepting as regards subjects of a spiritual character." What is this but an English version of our devotional festival? How

closely it resembles the subjoined programme usually observed on the occasion of our Utsab !

Hymns	...	...	...	7 A.M.
Morning service	...	...	...	8 A.M.
Mid-day service	...	...	...	12 A.M.
Readings	...	...	...	1 P.M.
Conversation	...	...	...	3 P.M.
Meditation	...	...	...	4 P.M.
Prayers and Hymns	...	...	...	5 P.M.
Kirtan	...	...	...	9 P.M.
Evening service	...	...	...	7 P.M.

The analogy is not superficial, but argues spiritual affinity and community of faith and devotion. Wherever the soul goes beyond mere formal prayer, and pants for deep communion, it must naturally seek amid the endless turmoil of business, "a day of retirement and devotion." So long as we stand upon the lower plane of ordinary prayer we feel satisfied with the commonplaces of the liturgy. But as the deeper instincts and aspirations of our spiritual life well up, and our love of God is intensified into passionate attachment, we begin to feel the necessity of more protracted communion and lonely meditation. We wish we could spend at least a whole day with our God, and in the company of our select friends cultivate true spiritual fellowship. Whether we look at the Catholic Christian, or the devout Hindu, or the men of the New Dispensation, we find the same strong yearning after whole-day devotion. Dr. Temple has therefore simply responded to the cravings of nature in giving his flock the benefits of spiritual "retreats." The English Church is doubtless too prosaic and unspiritual to be moved away from her moorings into the deep waters of meditation and silence. But we have reasons to hope that under the leadership of men like the Bishop of Exeter the English mind will superadd to its practical and intellectual life the

character of Eastern devotees, and like Hindu Rishis and Munis be absorbed in silent meditation and in the joy of profound *Yoga*. And as these "retreats" educate the English nation to be more spiritual, the East and the West will be drawn into closer fellowship. Our deepest respect and most hearty congratulations we offer to Dr. Temple.

GARLAND OF A HUNDRED NAMES.

GOD, Lord, Holy, Great, Father, First Cause, Supreme Spirit, Almighty, All-merciful, Saviour, Friend of the poor, Moral Governor, Deliverer of the fallen, Absolute Substance, Primary Force, Life of life, Bodiless, Formless, Divinity, Adorable, Ancient, Giver of success, Dispenser, Triumphant, Heavenly King, Master, Eternal, Infinite, Self-caused, Self-existent, Resplendent, Excellent, Omnipotent, Omnipresent, Omniscient, Ocean of love, Fountain of joy, Captain of the vessel of life, Destroyer of danger, Extinguisher of sorrow, Lord of hosts, Abode of beauty, Charmer of the soul, Awful, Conqueror of death. Providence, Teacher, Creator, Preserver, Immaculate, One, All-witness, Smiling Mother, Light of truth, Sea of nectar, Necklace of the devotee, Crown of the martyr, Glory of the saint, All-seeing, Beautiful Eye, Defender of the weak, Blissful, Self-manifest, Consoler of the distressed, Healer of the soul diseased, Everlasting, Chastiser of the wicked, Perfect, Inexorable Judge, Light of the eye, Supreme Intelligence, Guide, Priceless treasure, Haven of peace, Without a second, Enchanter of the world, Queen of the universe, True, Gratifier of pure desires, Household Deity, Bread of life, Endless Space, Supporter of the ascetic, Infinite Love, Water of the thirsty heart, Sovereign of all

nations, Joy of the worshipper, Sender of prophets, Eternal scripture, Harmony, Inspirer, Matchless, Ever-living, Immanent, Invisible, Unfathomable, Comforter, Architect, Sun of Righteousness, I am.

VOW OF SELF-SURRENDER.

LAST Sunday a new order was instituted among the true believers, the order of *Grihasta Vairagi* or Ascetic Householder. Three men were admitted into the order on the above day. They are men of the world. They attend office, and by secular work acquire money. They are not missionaries; they do not discharge priestly functions. Yet they wish to act upon the ascetic principle of "self-surrender," and would give their substance to the Mother Church. They would labour and earn money at the sweat of the brow. But their earnings they would lay at the feet of the Church, with the fullest resignation as becomes her children and servants. Thus all the work of the labourer will devolve upon them, with all its attendant troubles and hardships, cares and anxieties, while the money having passed out of their hands covetousness becomes impossible and the sting of worldliness is destroyed. To earn money is their business; to spend it is the work of the Lord and His Church, and to His decrees they must submit ungrudgingly and even contentedly. Who would part with his money under such conditions? Public confidence in the commonwealth would be tested with the utmost severity, and many would be found wanting in the hour of trial. Who would risk his life and his property and the health and comfort of his family and children by giving away the last farthing, and placing himself entirely at the mercy of his Church? The ordeal is difficult. The dis-

advantages and risks are appalling; the profit *nil*. Few would brave the danger; few would encounter the peril. Yet faith in the Church is natural and quite child-like. The wise may not come, but the child of faith may take the 'dangerous' vow of self-surrender regardless of consequences. If we love our Church as our mother and our God as our Supreme Mother, what is it that we are afraid of? What are we to fear if the Lord is near? The Church will then have fulfilled her true mission when she will feed and sustain her flock in matters temporal as well as spiritual. We earnestly believe and trust the ascetic householder will fare better in the house of God than in his earthly home amid the trials and temptations of life.

RAM MOHUN ROY'S VIEWS.

THE following passage, extracted from a private letter of Rajah Ram Mohun Roy, dated January 18, 1828, will be read with interest:—

"I agree with you that in point of vices the Hindus are not worse than the generality of Christians in Europe and America; but I regret to say that the present system of religion adhered to by the Hindus is not well calculated to promote their political interest. The distinction of castes, introducing innumerable divisions and subdivisions among them has entirely deprived them of patriotic feeling, and the multitude of religious rites and ceremonies and the laws of purification have totally disqualified them from undertaking any difficult enterprizes. In consideration of these evils, it is, I think, necessary that some change should take place in their religion, at least for the sake of their political advantage and social comfort.

"I fully agree with you that there is nothing so

sublime as the precepts taught by Christ, and that there is nothing equal to the simple doctrines he inculcated. I however regret that the former should be so much disregarded by the generality of his followers and the latter should be totally perverted by them; but as the spirit of inquiry is daily increasing and efforts to improve the human heart and understanding are made in different parts of the world, a change for the better may, I hope, be effected sooner or later."

THE MANGO ARGUMENT.

KEDAR,—Are you fond of Indian fruits, such as the mango, the guava and our litchis?

WILSON,—Awfully fond. The mango is my greatest favorite. I wish I could get a dozen or two every day. So delicious!

K.—But I think you told me the other day that you had no liking for anything Indian, and that both the country and the people were repugnant to you.

W.—Right. I do hate the country from the bottom of my heart. Your religion and literature, your manners and customs are simply abominable in the eye of every cultured European. I can assure you, Babu, we Englishmen hate everything and anything Native.

K.—Why then, Mr. Wilson, do you look with favour upon our fruits?

W.—Ah! in matters of eating we make no distinction. The Englishman is a perfect cosmopolitan here. The mango is sweet and delicious to every body. What is universally good cannot admit of division of opinion regarding its merits. The Englishmen and the Hindus must both pronounce the fruit excellent.

K.—I should think the argument equally applicable to food for the body and food for the soul. There are certain things which are very delicious to the Hindu mind. Why should you not taste them?

W.—What are they?

K.—They are Meditation, Yoga, Communion. These fruits grow in abundance in our hill stations, and every Hindu who can afford to buy them, eats them with great avidity.

W.—You may talk of these as delicious. But to us they are most repulsive. You may enjoy your Hindu yoga, which, I think, is nothing but sleep. Let me enjoy my Christianity, and cultivate the practical virtues it enjoins. I abominate your so-called communion. It is so thoroughly Indian.

K.—Then, Mr. Wilson, you cannot in fairness eat the Hindu's mango. Let me eat my mango. You eat your strawberry and be content with it. Why touch the unclean fruit of an unclean country?

W.—Do you wish me, Babu, to denationalize myself, and go and meditate on the Himalayas with closed eyes for hours together? Do you think I will make a fool of myself and become a Hindu yogi, sacrificing my religion and learning and nationality?

K.—Do you not denationalize yourself by eating Indian fruits? You may eat a mango, and yet remain an Englishman and retain your Christianity and Western learning. All that I contend for is that as you can eat Indian fruits without becoming an Indian, so you may adopt our higher meditation and spirituality without ceasing to be an Englishman. If you have no objection to eat what is delicious to

the mouth, why should there be any prejudice against eating what is good for the soul?

W.—Each country has its own peculiar tastes and pursuits.

K.—How then does the mango suit your English taste?

W.—It is so delicious.

K.—Communion is equally delicious. Taste it, and you will find that it does not disagree with you. If the mango is agreeable to both Indians and Englishmen, spiritual things, if they are good and sweet, must be welcome to all nations. Surely you can have no prejudice against anything really good among us simply because it is *native*.

W.—No, certainly not. I am an enlightened man and a scientific man. I have no prejudice whatever. Only your spiritual communion is not so delicious as your mango.

K.—Taste it, my dear sir, and you will find it is quite as good.

W.—I must admit your mango logic is irresistible.

Paras.—

VENERABLE Head of the Catholic Church,
Venerable Head of the Established Church,
Chief Ministers and Leaders of the many Dissent-
ing Christian Churches in Europe and in America,
Ministers and missionaries of the Christian Church,
Leaders of Hindu sects, Yogis and Sadhus,
Buddhist Priests,
Mahomedan Faquirs and Saints,
Parsi Dustoors,

Give us the dust of your feet, that we poor sinners may be sanctified and made clean through the grace of our God and your God.

DURING the next week our brethren should in all seriousness contemplate the life and death of him who allowed himself to be sacrificed for us. Truly he gave his precious life for sinners like ourselves. Let us pour freely into the holy Church of the New Dispensation the blood which was shed upon the cross, that it may pass through it into each true believer and make him worthy to bear the cross. May we remember the agony of our dear benefactor, and with tears invoke Divine blessing, that we too may be privileged to exchange the crown of thorns for the crown of glory! O God, fill us with the spirit of Jesus.

WELL said. In replying to the address of the Roman Catholic Mission, the Maharajah of Mysore said:—"I assure you that trust in God and submission to His will have ever ruled and shall ever rule the conduct of my family and myself, and I look to that High Power for my help and guidance and for crowning with success my endeavours in the good government of my country and of my people." Such trust in Providence is most exemplary in a young Native Chief, and is indeed an augury of good government. Honoured Maharaja! do look to God always, and He will give you both light and strength to administer your affairs properly. He will teach you true statesmanship, and help you to promote the material and moral welfare of your people.

WHEN the upper gallery in the Brahma Mandir was reserved for our ladies none of those who made the arrangement had the least idea that the primitive Christians similarly segregated the sexes, and invariably accorded different places in the Church to different classes of hearers. We read that "widows and young women sat by themselves and the young men by themselves,—the men with their sons, the women with their daughters, sitting apart from each other, either on opposite sides of the church, or, *as was frequently the case, the male part of the audience remained on the ground floor, while the females had a gallery appropriated for their use.*" [The italics are ours.] The parallelism is most striking. Why have modern Christians deviated from the practice of the primitive Church?

OUR brethren were much concerned to hear that one of the deluded renegades of the Church had set himself up as a reviler of the New Dispensation, and had the audacity to give public addresses before young men, caricaturing the true believers and even their God. Such a man must not go unpunished, for his wanton blasphemy and irreverent scoffings might, if unchecked, do some mischief among the unguarded. For the protection of the weak as well as the restoration of the unfortunate brother, who really knows not what he is doing, some attempt seems to be needed to put down the propagation of such anti-dispensation drollery. For two or three days he was made the subject of earnest prayer in the Sanctuary, and at last moved by the Spirit of God a company of enthusiastic devotees went to the house of the misguided brother, and sang the Divine name with great force, like so many poor mendicants invoking God's blessing upon

him, and avenging his infidel attacks with prayer and hymn. The same thing was done the next day, and was again repeated. We do not know what effect this has produced upon our weak-minded brother. But we trust it will do its work in time under the sanctifying grace of the Holy Spirit. This new mode of chastising apostacy with love, persecution with prayer, and scoffing with solemn hymns, cannot but be productive of the most salutary results, and will no doubt magnify the New Dispensation. It will do good to our people and also to our enemies. Soldiers of God, run after the scoffers and the sceptics, and pursue the enemies of the New Dispensation wherever they go, with the tremendous artillery of forgiving love and prayer, and bring them to the feet of the Lord,

Thursday, April 14, 1881.

ADDRESS TO THE SPIRIT OF SAINT PETER.

HONOURED SAINT, art thou the gate-keeper of heaven? Art thou not he in whose hands is the key of paradise? Then there is no admission into heaven without thy permission. And whom wilt thou admit? All those whom Jesus hath given a passport. None of these wilt thou reject? No favouritism, no sectarianism in thee. Canst thou be guilty of partiality? Canst thou have a grudge against individuals or sects on account of narrow prejudices or jealousies? No. That cannot be. If the Lord has entrusted to thee the key of heaven thou canst have no bigotry, thou canst not be a respecter or hater of persons. Thou art the head of the CATHOLIC CHURCH of God. Hence there can

be no sectarianism in thee. Thou art a Catholic, the Catholic of Catholics. In thee is the unity of Church perfected. All those who are of God and who are of Christ are one in thee. Against none of these wilt thou set thy face. Thou comprehendest all. Seamless was Christ's garment. There can be no division, no schism in the Church of Jesus, which is the Church of humanity. Thou art the Head of the Roman Catholic Church, they say. Why not the Head of the Human Catholic Church? Yes, of the Universal Church of humanity art thou the Heaven-appointed Head. Who can deny thee? Can St. Paul's Church deny St. Peter's Church? No. Paul is Peter and Peter is Paul, and they are one in Jesus, and with Jesus one in God. We are of Paul and we are of Peter. Therefore, thou wilt not exclude us, though men have excluded us. Be kind and just to us, heaven's Gate-keeper, and pray do not shut us out. Have pity on us, poor prisoners of the Lord Jesus.

SISTERHOOD.

THE Church is incomplete till it has formed a Sisterhood. Numerous are the agencies at work for the elevation and reformation of man. But the daughter of God is as much in need of discipline and training as the son of God. Our Church is therefore striving after female edification. Year after year our sisters have been subjected to higher forms of discipline, and trained to prefer simplicity, poverty and devotion to false refinement and the gaieties and frivolities of the world. They have not made much progress yet; but they are slowly growing in faith and prayer. We sincerely and fervently trust the more advanced among them may grow into a Ministering

Sisterhood, and not only set examples of female poverty and devotion, but formally assume the functions of female servants unto their less educated and less devout sisters. The way in which this work of spiritual discipline has gone on for some time past is not uninteresting. Vows have been instituted, embracing varieties of duty and discipline, which are solemnly adopted in the Sanctuary, and kept up for a certain length of time. These Vows enjoin meditation, abstemiousness, study of character, charity, kindness to lower animals, nursing of children, cleanliness and sanitation. On Tuesday last eleven ladies were solemnly initiated into different holy orders. The Vows of the first order we give below :—

Chanting of 108 Divine Names, and Homage to Saints and Prophets.

Morning Readings ... Rig Veda texts.

Mid-day Readings ... Bhagvat,

Evening Readings ... Bible.

Giving water and *sherbet* to devotees.

Cooking her own food.

Covering the head with a piece of cloth while in the Temple.

Solitary meditation, and singing, with the accompaniment of the *Ektara*, Songs of the New Dispensation, and other hymns.

Short family prayer with the children.

Hearing Life of Chaitanya.

The younger girls and those who are unmarried had suitable Vows administered to them. May the grace of the Living God, the Supreme Mother, descend on our sisters, and lift them from the bondage of the world !

APPRECIATION OF MAHOMET.

THE bigotry that praises its own creed only, and regards every other creed on earth as an unmixed abomination, is happily passing away, and men are beginning to feel that truth has no caste, no colour. To all Christendom Mahomet was a horror and the Koran a vile thing. But now a better spirit seems to prevail among thoughtful scholars in regard to Islam. In his valuable book entitled "Extracts from the Koran," Sir William Muir gratefully acknowledges the truth "that the Koran abounds with arguments, drawn from Nature and Providence, with a view to prove the existence of God as the Supreme Ruler, and enforce His sovereign claim on the obedience and gratitude of mankind. The retribution of good and evil in the world to come, the obligation to follow virtue and eschew vice, the duty and happiness of the creature in worshipping and serving the Creator, and such-like topics, are set forth in language of beauty and vigour, abounding often with real poetry . . . Passages like these can hardly be obnoxious to the professors of any faith; and there is much in them that should be welcome to all . . . I still venture to think that the publication of these extracts will be beneficial. It may promote amongst us the knowledge of portions of the teaching of Mahomet, which are in themselves unobjectionable and often edifying. And it may also be useful, as affording a certain basis of agreement and common thought, for those who come into contact with the Moslem world." Such unequivocal testimony from so well-informed and learned an Arabic scholar as Sir William Muir cannot fail to be generally accepted as unimpeachable. The last sentence strikes us most as indicating, though faintly, the line adopted by the New Dispensation. There is undoubtedly a scientific "basis of agreement" underlying creeds apparently so diver-

gent as Christianity and Islam. Blessed are they who recognise this common basis!

NEW HEAVEN AND NEW EARTH.

BLESSED be the New Dispensation! It annihilates the old heaven and the old earth, and reveals before the eye of faith a new heaven and a new earth, full of beauty and redolent of joy. It is not a vision, not a delusion, but a transcendental reality, which satisfies both the mind and the heart. Have you not seen the new Jerusalem which was revealed unto St. John, and of which he has left so graphic and beautiful a picture? Every true believer will say,—yes. For in faith and communion the Hindu devotee is carried away with St. John to “a great and high mountain” and from there sees “that great city, the holy Jerusalem descending out of heaven from God.” Ye believers in the New Dispensation, read the following sublime passage in the *Revelation*, and see your New City portrayed and prefigured in the vision of John:—

And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea.

And I John saw the holy city, new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor cry, neither shall there be any more pain: for the former things are passed away.

And he that sat upon the throne said Behold, I make all things new. And he said unto me, Write : for these words are true and faithful.

And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

He that overcometh shall inherit all things ; and I will be his God, and he shall be my son.

And there came unto me one of the seven angels.....

And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God.

Having the glory of God : and her light was like unto a stone most precious, even like a jasper stone, clear as crystal.....

And I saw no temple therein ; for the Lord God Almighty and the Lamb are the temple of it.

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

In the midst of the street of it, and on either side of the river was there the tree of life, which bare twelve manner of fruits and yielded her fruit every month and the leaves of the tree were for the healing of the nations.

And there shall be no more curse : but the throne of God and of the Lamb shall be in it ; and his servants shall serve him :

And they shall see his face : and his name shall be in their foreheads.

And there shall be no night there ; and they need no candle, neither light of the sun ; for the Lord God giveth them light : and they shall reign for ever and ever.

Blessed are they that do his commandments, that

they may have right to the tree of life, and may enter in through the gates into the city.

—*Revelation* XXI. XXII.

THE CROSS.

MANY are the lessons which the Cross suggests. For eighteen centuries it has deluged the world with faith, love and righteousness. It has strengthened many a weak heart; it has sanctified and saved many a sinner. It has given light and peace to many a nation. Hence is it that the world glorifies the Cross, and many a devotee gratefully wears it on his bosom. The men of the New Dispensation have read the mysterious symbol and pondered it, and made it the subject of anxious and earnest prayer, for some days past, in their holy Sanctuary. What noble sentiments and exalted thoughts has it excited in their minds! What a flood of heavenly light has it poured into their humble souls! Like their Christian brethren they too have sat day after day during the past and the present week at the foot of the cross, wondering at the miracles it has wrought in the world. And like them they too are ready humbly to bear the Cross, and bear witness unto Jesus amid the trials and sufferings of life. "To him crucified" the cross was nothing but the shedding of sacrificial blood for the salvation of the world. What is it to us? To us it has only one meaning, the crucifixion of the flesh, the destruction of animal propensities, the annihilation of the old man. We are then crucified when we are dead unto the world. The cross is man's figure with hands outstretched. Put any man into this position, and you have a man-cross. Let us consider this position, and see what it means. It means the human body fasten-

ed and motionless. It means the man whose hands are nailed and cannot therefore hold the things of the world, the man whose feet are nailed and are therefore incapable of moving in the paths of sin and carnality. It means *Yoga* posture, humanity dead yet alive. Every man standing above the world, whose senses are dead unto the flesh, whose carnal nature has been wholly subdued by communion, who speaks not, moves not, and is not tempted by temptations, such a man is like a cross. The old man in us must die upon the cross, nailed by communion and *Yoga*. Have you thought of Christ, the Prince of Martyrs and Yogis? Then think of Buddha. He is dead, a motionless, statue-like figure representing crucified humanity, slain-self, vanquished senses. Then turn to the picture of the great Hindu Yogi, Siva, lying on the ground, dead and senseless, with the feet of Shakti, Divine force, standing upon him. The whole thing looks like an inverted cross. Here is an allegorical representation teaching us how the true devotee must be a complete carcase at the feet of the Almighty. It is the cross, it is the cross everywhere, reminding us of the necessity of crucifixion and new life.

Paras.—

WHEN money comes into your hands do not spend it unceremoniously or in a hurry. Carry it into the family sanctuary, lay it on the altar, that the Lord may touch it, bless it and sanctify it. Then you may spend it, but not till then. Unsanctified money is an unclean thing, and the devotee cannot touch it. Only *God's money* is welcome.

MEN ask us—what are your credentials? There is nothing in our doctrines which is untrue or impure. We preach the highest morality and the profoundest spirituality. Regarding our fundamental beliefs we can say with authority they are of God, and such as can be verified on appeal to Him by every earnest man. We are not great teachers; but we are honest believers.

TOUCHING the new sacramental ceremony the *Bombay Guardian* is pleased to observe:—"Jesus Christ met with a great many indignities at the hands of his avowed enemies, but those which he encounters at the hands of his professed friends are even more offensive." Taking the dust of our brother's feet we would assure him that we meant no "indignity" to Jesus and are in fact quite incapable of meaning any such thing. We humbly submit our brethren have observed the *spirit* of Christ's command regarding the sacrament, instead of the *letter*, and they have Christ's approval.

THE Oxford Mission has given a practical reply to India's question,—Who is Christ? One of the members of the Mission has been found to put on occasionally the *dhuti* as an under garment, instead of tight English trousers. He has not denationalized himself, for in all other respects, he is in habits and manners, a perfect Englishman. That is as it should be. But he has shown himself above the prejudice which sees in Native life and Asiatic character nothing but abomination. Nay more. The Christian Apostles of the nineteenth century need not be ashamed of the

loose garment used by Asiatic nations, which Jesus himself honoured and sanctified by personal use. India rejoices in an Asiatic Christ, and would be glad to see him presented to all eastern nations as such. If there is any one among Christ's numerous ambassadors in the land, who both in regard to the simplicity of his teachings and the simplicity, almost amounting to poverty, of his eastern life, can stand forward and say—I am not ashamed of Christ, him shall we honour. Surely there is no merit in putting on Asiatic dress. But when one does it for Christ's sake, we must honour him.

THERE was service in the Tabernacle, on Tuesday last, to celebrate the opening of the new year, from 5 to 9-30 A.M. After service the minister spoke to the congregation to the following effect:—It has long been the custom in this part of the country for devotees to go about singing hymns from door to door for the benefit of the worldly-minded. Hitherto the practice has been confined only to the lower classes of the people, the poorer Vaishnavas. I do not see why the higher and the middle classes should not engage themselves in this exalted work. If you give up your indolence and selfish apathy, your pride and vaingloriousness, and go in the evening to the houses of the wealthy and the huts of the poor, and sing before them the riches of God's mercy, a little trouble and self-denial, on your part would be a great benefit to your country. You cannot better serve your countrymen than by singing the name of Hari in the streets. Form yourselves into small groups of Dispensation Ministrels, and sing God's sweet name in different parts of the town. Begin to-day, and signalize the first day of the new year. God bless you!

ACCORDINGLY more than twenty persons gathered in the evening, among whom were half a dozen boys. Besides the *ektara*, the *khole* and the *korthal* there was a big lantern with the party. Passing through the Upper Circular Road, and Carey's Church Lane they came into College Square, and there taking their seats in front of a gentleman's house began to sing with great enthusiasm. The owners of the neighbouring house most importunately requested our friends to extend to them the favour. The party sang two Sankirtan hymns standing. Then seats were courteously offered and thankfully accepted. The number of hearers now rose to about a hundred, and the street presented quite an imposing spectacle. The Singing Apostle and his brethren returned at 10 P.M., rejoicing that the Lord had vouchsafed such abundant success to their first street singing expedition. Let the city ring with the name of the Lord.

Thursday, April 21, 1881.

VEDANTIC COMMUNION.

WE regard the decadence of the Vedantic spirit in the century as a national calamity. Educated India has with unpatriotic and unpardonable obtuseness thrown the Upanishads into the back ground. Gems of great value abound in those early repositories of Aryan faith. Glorious revelation of divine truth—the Vedanta! Scripture sublime of yoga, communion and wisdom! May we faithfully cherish it unto our national glory and our souls' redemption. Young India! thou hast not done well in setting thy face against thy primitive scriptures. Thou hast be-

come idolatrous and materialistic because thou hast renounced the Upanishads. Thou hast sunk in the mire of worldliness and sensuality because of thy denial of the Vedanta. Resuscitate Vedantic lore, and thou shalt revive once more the sublime devotion and heavenly purity of ancient Hindu life. Verily whatsoever is lofty and exalted in spirituality and devotion is found treasured in those ancient books, the Upanishads, and if we wish to elevate ourselves individually and socially from our present degraded position to the towering heights of communion, we must return to the teachings of those books. Once in unison with the spirit of Vedantism we are no longer on earth, we breathe a heavenly atmosphere, we forget our lower nature, and live in the spirit. The outward senses are suspended for the time being; the eye of faith sees the spirit-world. The whole soul is absorbed in Infinity. It is true there is a great deal of pantheism in these books; but inside this pantheism, when we have removed the outward shell, we discover that transcendental *life in God* which we consider to be the essence of Vedantism. In the deepest Vedantic consciousness there is a clear recognition of duality, as contradistinguished from pantheistic unity. Here is a striking passage, the most striking perhaps in all the Upanishads, which proves what we mean:—"Two beautiful birds rest on one and the same tree; they always dwell together and are mutual friends. One of them eats the fruits with joy, the other fasts and only looks on." The two birds are the human soul and the Divine Spirit; the tree is the human body wherein they dwell as friends. The one works and enjoys, the other simply is. Altogether the metaphor is as sweet as it is real. Here is communion, not pantheism. The idea of mutual friendship is most charming. The gradual unfolding of Vedantic philosophy is one of the objects we have in view.

COMMEMORATION AND TRANSUBSTANTIATION.

WHEN Christ said to his disciples "this is my body," "this is my blood" he evidently referred to the particular piece of bread and the particular cup of wine he held in his hands. Let none think that he meant any wine or bread we might buy to-day at the Great Eastern Hotel for eucharistic or other purposes. What Christ himself actually touched and blessed and sanctified was immediately transformed into his own Substance, into his Flesh and Blood, and as such became fit for absorption and assimilation into the system of his disciples. But surely we cannot say the same of ordinary bread, such as can be had in the bazar. It is not Christ's flesh; no amount of imagination or sophistry can change it into his body. There is no transubstantiation here, though it may help commemoration such as Christ enjoined. We may eat and drink, as many do, in commemoration of him, and thus subserve one of the purposes of the eucharist. But the other idea involved in the ordinance is far grander and more real. In commemoration we gratify the sentiment of gratitude. In transubstantiation we lay the foundation of life in Christ. But let us take care that we do not apply to any other than the bread and wine touched by Christ the memorable words "this is my body, this is my blood." To do so is imagination, and has no warrant in Christ. If then the actual bread administered by him is not with us, we all stand on the same level, Theists, Protestants and Catholics, and we have to make the best of the things at our disposal. Christ does not give us sanctified bread and wine as he gave to his disciples. We purchase from the market unsanctified bread. And we ask it,—art thou Christ's body? It says, no. Then we proceed to change it, or as the

expression is, transubstantiate it. How? By faith and prayer. Verily these have power over nature, and can transform physical elements into spiritual forces. So by means of these we change ordinary bazar bread into Christ's body. We humbly ask God to send the spirit of Christ into the bread, that is his meekness, his self-denial, his communion and his righteousness, so that when we eat it we may eat these Christ-forces and naturally absorb them. When the Lord has blessed it, it is no longer ordinary bread, but whoso tastes it really eats Christ. Before transubstantiation it was mere bread; after transubstantiation it is the "bread of life," a sanctifying power, a spiritual force. This is the only right interpretation of the sacrament as revealed to us by the Lord. It justifies the use of any bread or *chuppati* or other articles of food used as staff of life by different nations, provided they are sanctified and transformed by Divine touch. Let us not quarrel as to what things we use, for we all believe in final transubstantiation. Whether it be bread or rice matters not, if the substance has been changed and transformed into Christ's body.

VOW OF POVERTY.

ON Tuesday, the 15th March, the Apostles of the New Dispensation were duly admitted into the Apostolic Order. As the Vow of Poverty is essential to admission to the holy order, the minister appeared as a candidate for it, on behalf of himself and his brother-apostles. The first ceremony which was gone through, after they had all assembled outside the Sanctuary, was the washing of feet. One after another they came to the place where there was a low wooden seat, and sat upon it. The Pratipalak, who

looks after their daily food, bowed, and washed the feet of the Apostles as they sat with their feet stretched upon a bason, while the Upadhaya wiped them with a towel. They then went solemnly into the Sanctuary, and took their seats. The minister bowed before the bason, then raising his head he drank out of it, and invoked God's blessing that he might become a worthy servant. He then took his seat on the Vēdi. Christ's solemn charge to his Apostles was then read, and the first portion of the service was gone through and hymns chanted; after which the Upadhaya stood up, and received the Medal of the New Dispensation. He then as chief priest administered the vow. He presented to the minister a Medal, which he reverently accepted and wore on his person. Then followed the presentation of a stick and a scrip, both national symbols of mendicancy. Dressed in *gairic*, with head shaved, the Servant of the Apostles humbly received these, and asked for alms. Thereupon rice and vegetables were put into the small bag, which he held in his hand as a mendicant. The ceremony, which was impressive, and moved many to tears, was the beginning of thirty days of mendicancy, during which the Servant of the Apostles was pledged to live exclusively upon alms, in the shape of rice, dal, salt, oil, vegetables, fruits &c, with which kind friends might favour him. A few more Medals were then presented, and there was laying on of hands in each case, indicative of Apostolical Succession. The ceremony concluded with a charge to the Apostles, prayers and benediction.

OTHER SHEEP I HAVE.

We belong to no Christian sect. We disclaim the Christian name. Did the immediate disciples

of Christ call themselves Christians? If they did not, wherefore shall we? Not the name, not the form, but the spirit they prized. And so do we. They were of Christ. And we likewise. This, however, the Christians of modern times seem to dispute and deny. Neither the Catholic nor the Protestant, neither the High Church nor the Low Church would admit us into the fold of Christ. 'Exclude them, deny them,' is their unanimous cry. We are unclean in their sight, and have no favour. They treat us as outcasts. Some even go so far as to denounce us as enemies of God and Christ. Shall we bend our heads before such judgment? We spiritedly decline to do so. For the servant is not greater than the master, and before the ruling of the higher tribunal the lower court must submissively bow. Listen to those remarkable words which the highest authority in the Christian world pronounced, and whose eminently elastic liberality has never been surpassed:—"they that are not against us, are for us." Can anything be more Catholic? Surely we are not against Jesus Christ; therefore we are for him. Whoso believes in God and accepts Christ as the son of God has fellowship with Christ in the Lord. To this memorable text of the Catholic Faith we shall tenaciously stick, as proving beyond the possibility of a doubt Christ's acceptance of us. There is, however, more positive testimony in the Bible. How explicit is that well-known passage? "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." It is we Gentiles of the New Dispensation who are the "other sheep I have" and though we are not Jews, and not of the Christian fold, we too have been brought by Christ, we too have heard his voice and we too have entered into his universal church. But these Christians love

us not, nor do they yet recognise us. The shepherd however knows us. "I am the good shepherd, and know my sheep, and am known of mine." Christ has found us and accepted us, and we have known him and heard him. That is enough. Is any Christian greater than Christ?

LAMENTATIONS OF THE NINETEENTH CENTURY.

AS the devotees sat round the family altar in the Sanctuary, they heard loud cries of lamentation and bitter weepings. Curiosity naturally led them to enquire whence the cries arose, when the figure of an old man above four score years was presented to their sight. His eyes were dim with age and his hairs were all white as silver. He was exceedingly old, but was attired in the dress of the latest fashion and adorned with all the elegance of manners, the wisdom and learning of the present day. He was very fair to look at and greatly honoured by the children of men; but he seemed sorely troubled by some deep anguish, which gave him neither rest nor comfort. He prostrated himself on the dust before the throne of the Most High, and with deep agony thus cried aloud:—

"Lord, how richly didst Thou favour my forefathers! Behold how the head of the First Century was blessed with the dust of the feet of Thy son. Many were Thy apostles and saints and martyrs whose feet he embraced on his bosom and was happy for ever. How sweetly was Thy name chanted by them, and the very sound thereof sanctified the air about them. What wonders of heaven didst Thou not reveal unto him and other Centuries! But Lord behold my lot. I am as one cast away by Thee in a desert of sand, lifeless and forlorn. Why hast Thou forsaken me? Alas! my

God, four-fifths of my days have passed away, and a little while more, and I shall be numbered with my forefathers. Shall not a single prophet put his holy feet on my poor head? For my heart yearns after the dust of the feet of saints, and Thou knowest that without it no one in Thy whole creation can be happy. Therefore I beseech Thee have mercy upon me, O my God. A slow fire consumes my bowels, and I am exceedingly miserable. Am I for ever doomed to be tormented with the infidelity of a Huxley and Darwin, Compté and Spencer? Behold their barren speculations have drunk up all my joys and their pernicious doctrines have sorely wounded my heart; and lo! how like a stricken deer I find neither rest nor peace during the day or night. Now, say my God, can outward refinement and material prosperity make me happy?"

The Lord of heaven was then greatly moved with compassion by the tears and earnest entreaties of the old man, and He blessed the Nineteenth Century, and said:—"Henceforth no one shall call thee barren. Behold thou too shalt become fruitful, and thy children shall bless all the nations of the earth, and thy name shall be engraved in letters of gold on the face of time. Weep not, therefore, neither shalt thou mourn, for I have blessed thee with great blessing and made thee happy. Behold I shall send unto thee the saints and prophets of all ages. I shall erect a ladder, and they shall freely descend from heaven upon the earth, and dance and chant my name with a great noise, and the vaults of heaven shall be rent in pieces thereby. The children of men also shall sing and dance with them, and they shall ascend up, and heaven and earth shall become one. Thou shalt see me face to face, and all my people shall say to thee, Blessed art thou, Nineteenth Century, among the offspring of eternity, for thou hast found favour of the Lord."

Then the Nineteenth Century answered and said :—
 "Behold, Lord, I am old and weak, and my days have
 nearly rolled away. How can these things come to
 pass now?"

Then the Lord answered and said :—"Are not
 thousand years unto me as one day and one day as
 thousand years? Behold the light of the New Dis-
 pensation! I shall work wonders therein, that my
 people may know that I have not forsaken them, for I
 am the Lord their God." Then the Lord breathed
 His Spirit on the face of the Nineteenth Century, and
 by the breath of His nostrils the pillars of heaven and
 earth were moved. The Lord then blessed the Nine-
 teenth Century, and all men and things that are therein,
 and the whole creation bowed reverently before the
 throne of the Most High. Glory to the God of the
 New Dispensation!

Paras.—

WE have to announce two more accessions to the
 Order of Ascetic Householders. Their earnings have
 been received and deposited. The Lord has touched
 their money. May He bless them and their families!

REFERRING to the Brahmo minister a Lucknow
 contemporary asks,—“Where he will be two or three
 years hence, who can predict?” Even Keshub Chunder
 Sen himself cannot predict his future movements.
 The future is entirely in the hands of the Lord, and
 His ways are past finding out. Our motto is ‘Life
 Onward,’ not ‘Stagnation.’

THE Vow of Poverty has been renewed for another month. The most cordial thanks of the Apostolical Brotherhood we tender to the givers of alms, whose kindness will be always gratefully remembered. Blessed are they who give unto the poor! Blessed too are they who give unto the Church in the interests of asceticism and poverty!

Is there any instance in which the rule of forgiveness may be relaxed? If insult and ridicule, slander and persecution have been heaped upon the devoted head of a lamb-like and meek sufferer, will not provocation justify the least resentment? The rules of the New Dispensation are inflexible, and will not admit of the slightest compromise. Jesus has taught us to forgive and forgive and die forgiving.

INTO the small Bidhan Deposit Bank the devotees bring their monthly earnings. They deposit the money as soon as it comes into their hands. After it has been placed in the Sanctuary and sanctified by the Lord, a part of the money is given back to each depositor with instructions for its disposal. Contributions to the Church, charity to the poor, allowance to mother and wife, liquidation of debt are some of the prescribed items of expenditure. No depositor is allowed to draw more than has been credited to his account. The instructions of the Church must be strictly followed. Upon these conditions money is received and spent by the Church of the New Dispensation for the benefit of its flock. Those only who take the vow of self-surrender are welcome.

OUR Catholic brother would include us in the category of "the foes of Christ." Pray don't. We would fall at the feet of our revered brother, and humbly beg him to keep his judgment in abeyance till the question, which is tremendously serious both for ourselves and the world, is settled by a higher authority. Let the most devout among the Catholic community in India appoint a special day for prayer, and on that day beseech the Lord God through the spirit of Christ to answer the question—"Are these men of the New Dispensation foes of Christ?" We are prepared to abide by the decision. Whatsoever the Lord says, or Christ says through the Lord, we shall accept as a final and authoritative verdict.

LET us not look to modern civilization for the true ideal of Christian female character. We must search for it in the Bible. Here is a picture of the virtuous woman, which must please our friends immensely, being a close approximation to the highest type of Oriental woman:—

Who can find a virtuous woman? for her price is far above rubies.

The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

She will do him good and not evil all the days of her life.

She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

Strength and honour are her clothing: and she shall rejoice in time to come.

She openeth her mouth with wisdom; and in her tongue is the law of kindness.

She looketh well to the ways of her household, and eateth not the bread of idleness.

Her children rise up, and call her blessed ; her husband also, and he praiseth her.

Many daughters have done virtuously, but thou excellest them all.

Favour is deceitful, and beauty is vain : but a woman that feareth the Lord, shall be praised.

THERE are men in the West who have failed to understand the deeper truths of the present Dispensation, and have therefore most unkindly reviled our people and denounced our principles. But there are wise and charitable men too in Europe. Do our friends wish to know how they feel towards us ? Let them read the following extract from a private letter :—

“ I do not write this in order to flatter you but in order to warn you against being disheartened by foreign criticism. Few people in Europe, very few understand the object of your work, or have any idea of the dangers and difficulties which you have to encounter. You should look upon praise and blame as we do upon sunshine and rain. It comes and goes, we know not why. Let me quote once more from Buddha (Dhammapada, 227, 228.)—This is an old saying, this is not only of to-day : they blame him who sits silent, they blame him who speaks much, they also blame him who says little ; there is no one on earth who is not blamed. There never was, there never will be, nor is there now a man who is always blamed, or a man who is always praised.”

SPECULATIONS are afloat that the effect of the New Dispensation will be to widen the breach between the

old and the new in our Church. Right. The separation is not only probable, but inevitable. New wine may lodge for a time in the old bottle, but it will soon break it, and find its way out. It would be a good thing if all the Brahmo Somajes in India could be persuaded to receive the New Gospel. But should it be otherwise let those men and those Somajes that look upon the Lord's Dispensation as a lie and regard us as impostors plainly say so, and repudiate us. We are desirous, if not anxious, that all those who are against us will immediately dissociate themselves from the New Dispensation, and leave it alone. Truth unmixed works best. Too much devotion hath made us mad; therefore let those Brahmos who hate the New Gospel dismiss us and cut us off.

Thursday, April, 28, 1881.

IDEA OF DIVINE MOTHER IN THE BIBLE.

THE idea of God as Mother is certainly not foreign or antagonistic to Christianity, as some erroneously suppose. Those who have any doubt in the matter should refer to *Isaiah* XLIX, 14, 15,—

But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me.

Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee.

Clear is the assurance embodied in the above text that the Lord cannot forget Zion. The argument upon which it is based is motherly tenderness and compassion. The Lord says,—if the mother cannot forget her sucking child or withhold her compassion from the son of her womb, how can I the Mother of mankind forsake Zion? Yea, even if the imperfect kindness of

the earthly mother should fail, "yet will I not forget thee" for my motherly love is perfect and infinite. Let us then always love and serve the Lord as our Loving Mother, who can never "forget her sucking child," can never cease to have "compassion on the son of her womb."

SCRIPTURE READING DURING MEALS.

WE should like to see the revival, among all devout men, of the good old custom of reading the scriptures during meals which was in vogue among the primitive Christians. It is said that "when dinner had been served, and the family had taken their seats at the table, the master of the household, with a grave and solemn voice, and in a prayer of considerable length, acknowledged their dependence on the care of their common Father, expressed their gratitude for the past tokens of His bounty, and invoked Him to bless, for their health and comfort, the provisions of which they were about to partake. During the progress of the meal, some member of the family, in houses of the lower class, or some hired reader in those of the richer orders entertained the company with select portions of the Scriptures." Our Church can bear testimony to the fact that those of our brethren were greatly benefited who took the ascetic vow of cooking their own food, and who heard the scriptures daily from the time they began to cook till they finished their repast. It is indeed a most salutary custom to feed the soul while feeding the body, so as thereby to sanctify our daily bread, and establish daily eucharist in the family circle.

BEWARE OF ANTI-CHRIST.

THE present age, which in vanity calleth itself the Nineteenth Century, professes to be wiser than Christ Jesus. Such conceit is disgusting and intolerable. Christians, Hindus, Mahomedans, old men, young men, boys, all all are wiser than the prophet of Nazareth! Can conceit and impudence further go? Jesus said in the plenitude of his wisdom and faith, "ask, and it shall be given you; seek and ye shall find." The assurance was emphatic and strong, and admitted of no doubt or compromise. This universal and eternal law of prayer which he enunciated, the world should have unhesitatingly accepted, paying its ungrudging homage to one so great and wise. But no. Civilization has taught us to be critical, and so after much thought the wise of the nineteenth century seem to say that Christ was not quite right in what he said, and that there was some exaggeration. In some cases only, we are told, prayer is answered. In many cases it brings no reply. Especially when the heart makes a definite request and offers a specific petition, or asks a particular question it must be prepared for *Jwab nahin hai*. If the prayer is simply "God save us," "Lord have mercy on us," there is a general response to general prayer. But if you ask, Lord shall I give up lawyer's work and become a missionary?—Shall I read Paul's Epistles now or the Psalms of David?—Is it Thy wish that I should adopt the vow of poverty?—Is England or India to be the scene of my mission labours?—Shall I marry early next year?—to such queries Heaven gives no reply. And yet these are the most momentous of life's queries, and if these are not answered, prayer is a mockery and devotion a farce. Who will ask if God will not answer? Who will seek heaven's light if it is not forthcoming? Christ says, Ask, and whatever is asked for shall be

given. The world says, No, it shall not. Whom are we to believe? Surely Christ, for he had heard of his Father every one that "asketh receiveth," and what he had heard of Him that only he taught. Not vague generalities only, but detailed injunctions and instructions, directions for daily work, special advice in difficulties and trials, definite warning in the face of danger, we require most urgently in our journey through life. Can we believe that if we ask for these the Lord will not speak? That cannot be. Sincere prayer for light and life is sure to be answered. In all our difficulties let us pray and await our Good Father's reply. The doubter who asks and then turns back like Pilate harbours infidelity in the heart. Avaunt base infidelity! Be gone Anti-Christ! God *shall* speak. The reply shall be given. All the details of life shall be regulated by direct command. Depart then ye infidel opponents of Christ!

ADVICE TO YOUNG MEN.

THE young men of the Theological Class met in front of the minister's little Meditation Hut, facing the tank. There was evening stillness on all sides, and the moon began to shine brightly. The minister thus discoursed:—

It has been well said that "the earth is all enchanted ground." In fact all nature is enchanting. It is full of grandeur and beauty and poetry. The study of nature is of the utmost importance to every theological student. Almost all great men have recommended it. It is this study which made Nanak so great. He was so thoroughly imbued with the spirit of nature, that he used to hear the whole universe and all objects in it making a *ninad* in solemn chorus.

This expression, though metaphorical, has a deep truth underlying it. The stars and planets are moving in their orbits in perfect harmony. So also there prevails the harmony of law in all the objects of nature, and this harmony is regarded by the spiritually-minded as divine music, for music and harmony are convertible terms. Besides thoughtful and imaginative men can hear the whisper of truth in all mute objects in nature. They are not content with the mere sight of them ; they try to hear them also, for they can understand their language. They can hear the rose say :—"Why admirest thou my beauty and fragrance ? My Creator is far more beautiful and sweet than I am." And the black bird is heard to say,—“ I sing my Maker's praise ; dost thou not hear ?” Now, those, who are too prosaic among you, must try to be poetical and imaginative. You must learn to talk with nature and understand the language of all things around you. Associate with the objects of creation, and the more intimate you are with them the more easily will you be able to learn of them the glory of their Creator. Learn meekness and simplicity by embracing the plantain tree, and humility by touching the grass. Learn *Yoga* on the heights of the mountain, and the vanity of earthly riches on the banks of the river. Nature is God's vast tabernacle and the sky its vault. Thousands and millions of stars are seated like yogis absorbed in deep communion and contemplation. You must enter this tabernacle and take your seats beside those yogis, and contemplate the sublimity and grandeur of this vast universe and its great Creator.

Now, I don't tell you anything about the nature of God. The first thing you ought to realize is the Infinity around you and above you. In order to do so you will have to leave this earth and forget all things earthly. The mind has been diseased by breathing the noxious air of this malarious world, and in order

to remedy the disease the spiritual doctor recommends change of air, for nothing short of the pure air of the high heavens will be able to cure worldliness and carnality. Lo! you should ride in the vehicle of well-balanced imagination and rise up. The material body cannot rise, so you will have to leave it below. Let your mind rise up and up, higher and higher, till it is lost in immensity. The higher you rise, the more will your pride and haughtiness decrease, for all things that you see are sublimer and greater far than you can possibly be. Lo! you are but as a little grain of sand or the hundredth part of a mustard seed. There is no limit, no end, any where. The sky is endless, worlds upon worlds in endless groups. Infinity reigns all around. Backward and forward, right and left, up and down, on all sides there is infinity. In this infinite space you will at last lose your little self. In thought you will be absorbed in the Boundless and Infinite One.

A SIGNIFICANT REQUEST.

A FACT has just been brought to our notice, which may give our readers some idea of the power and popularity of our Church among the masses of the people in spite of its heterodoxy. A letter was received by the minister yesterday, signed by a number of orthodox Hindus, asking him to depute the Sankirtan Party to Narculdanga, in the suburbs, as cholera is raging there fearfully. It is a well-known fact that when there is an outbreak of cholera or any other disease of a virulent type, the Hindus have recourse to Sankirtan in the streets for days and weeks, with a view to arrest its ravages. It often happens that the relief expected is fully or partially realized. The fact

is that mental depression and a sort of panic prevails during the outbreak of such diseases, and the best means of preventing it is to divert the public mind and infuse into it confidence and courage by leading it to God. This is best achieved by street Sankirtan, which causes religious enthusiasm, and makes it spread like wild fire among hundreds of the young and the old, men, women and children. In the present instance it was reported that the old style of Hari Sankirtan had been tried, but it did not prove effective, and it was therefore resolved to have recourse to our Sankirtan. Can it be true that when death is at the door and is severely testing men's faith a body of Hindus should seriously contemplate honouring the flag of our Church and giving homage to the Lord of the New Dispensation, though only for the time, in preference to their own divinities? Ah! it is too true that when trial comes and takes off all captious spirit men feel that God is one and that they must seek the best and most devotional agency available to avert imminent danger, without bias or bigotry. Yes, the time is coming when not in this temple nor upon this mountain shall the people worship God, but in a new style altogether, in spirit and in truth, they shall glorify the national God Hari, the ancient Invisible Hari of the Vedanta, and chant hymns unto His glory at home and in the streets. In the name of our ancient God we shall all be as one. May the blessing of the living God descend upon these men who are seeking our spiritual help amid their trials and difficulties!

Paras.—

OUR services are generally very long. The weekly service in the Tabernacle occupies two hours. The daily service in the Family Sanctuary extends over two or three hours, and occasionally even four hours. It

is to us a great pleasure to sit with our God for such a length of time. We hardly feel that we have sat so long. But we may be, and have been, accused of indulging in "long prayers," which should not be. For we too are opposed to long prayers, and vain repetitions we abominate. Our prayers are brief always, lengthy never. What then is it that prolongs Divine Service? Prayer, or the mere asking, takes very little time. But then we converse and discourse long with God, and we feel happy in so doing. With so good a Friend, and so beautiful, who does not wish to talk at least two hours daily?

DEATH has snatched away a young man. He belonged to the Theological Class, and was an Assistant Surgeon. The Holy Spirit had just begun to work in him, and his growing faith and zeal endeared him to many. He soon became anxious for initiation, and made up his mind to enter the Church of the New Dispensation with his young wife. But cholera of a bad type came upon him, and he died on Tuesday last. His death-bed confessions and statements made a deep impression on those who heard him. "I am only going into another country," he said. On being asked if he was prepared to die he said, "Yes, thank God, faith has made me strong." He requested that the minister, whom he had often reviled before and the missionary brethren would forgive him and bless him. To his wife he said,—"Stand always in the path of virtue, and we shall again see each other in heaven." Brethren, give the soul of your deceased brother your blessings and good wishes, and say, Peace, Peace.

Thursday, May 5, 1881.

WHAT WE SHOULD NOT READ.

Is there any limit to the range of our readings? Are we scholars of the liberal school? Do we think we ought to read all manner of literature, good, bad and indifferent? Or do we belong to the narrow school of bigots, who read only such books as are agreeable to their views and tastes? We stand between the two, professing neither liberalism nor bigotry. All books are welcome, which can impart wisdom and pure thought and useful information, or afford healthy exercise and discipline to the powers of the mind. Theology, ethics, politics, history, mathematics, science, magazines, newspapers, we welcome all these. But against one class of literature we must set our face—books and newspapers that revile God and His devotees. Infidel sneers and scoffing, blasphemy, and calumny, derision of holy things will not find a place in our library. The honest doubter we dare not despise. But the audacious scoffer we will not touch. Any book or newspaper that deliberately and wickedly scoffs at God, or His dispensations or His apostles, that abuses the Lord Jesus or other *Sadhus*, we would cast away as filth. To read a foul attack upon the character of the blessed Jesus is an excruciating torture to which we cannot submit. A lying calumniator of those whom we honour, dead or living, will have no place upon our table.

NOT MORE THAN IS DUE.

Too much adulation, like too much reviling is disagreeable, and ought to be proscribed; especially

if there is untruth or unfairness in it. The minister of the New Dispensation may justly be honoured and respected as such, and any love or attachment he may win by personal influence will not be grudged being his due. But let him not receive more than is due to him. There are others too connected with the movement who are deserving of honour, and it would be unfair and wrong to transfer their share of the credit to the minister. Honour the leader of the singing party, for his voice is verily a saviour that sanctifies by sweet song. Honour our scholars who, with erudition and scholarship profound and with knowledge of English and Sanskrit and Persian, are ever fanning the flame of Truth in the Lord's temple. Honour the men who humbly beg, and feed with alms the missionary brethren. Honour our preachers who enkindle holy zeal in the north and the south, in the east and the west. It is a lie to say that the leader does everything, and that he can get on without his brothers. No. Their assistance is material. They are valued auxiliaries. Their special abilities and talents for their respective fields of work, the minister does not possess. He does his work; they do theirs. Let not ignorance or flattery exclaim, he does the whole work. Such praise would not be honest. Honour not a limb; but honour the whole body, that you may glorify the God of the Church.

RULES OF FORGIVENESS.

WE are apt to leave our doctrines and beliefs where our books are. We treat our God as a theory and our religion as a book, and we forget both when the season of action comes. We read our moral code and ponder on it for a few minutes, and then leave it on the book—

shelf. Is not truth for practice and the moral law for action? We know we ought to forgive, but do we practically forgive our foes? Why do we not frame a few practical rules of forgiveness, and act on them? Why do we not draw up a scale of forgiving courtesies to be offered in return for different forms and grades of enmity? Let our friends try the subjoined scale till a better one is found:—

Enmity—If one smites you on your right cheek,

Forgiveness—Turn to him the other also.

En—Should any one speak or write against you continually,

For—Perfect silence.

En—Should he pride himself upon having written a most damaging scandal,

For—Do your best to circulate and give it publicity.

En—If your enemy has taken a bit of your land,

For—Give him another bit.

En—If he has kicked you,

For—Tell him you regret he has hurt his own feet.

En—If your reputation has been assailed,

For—Send the offender the best fruits of the season.

En—Should the present irritate him and excite him to calumniate your wife and children,

For—Send him clothes and sweetmeats and toys for his wife and children.

En—If a lecturer attacks you publicly,

For—Propose a vote of thanks.

En—When your worst foe is in distress,

For—Send him quietly a cheque or a currency note.

En—When the whole city is ringing with the loudest invectives against your character,

For—Smile complacently.

En—If your enemies call you a swindler, a rogue, a deceiver, a robber,

For—Kiss the ground which they have touched with their feet.

En—When you see that the enemy is desperate and very angry,

For—Weep before the Lord and ask Him to bless the enemy so that anger may no longer burn his soul in hell-fire.

En—When the enemy exults and rejoices that he has tormented you for ten years continually in public papers,

For—Say you are very sorry for the trouble for you have never read those papers.

En—When the enemy has repeatedly stabbed your reputation and tried to injure your popularity,

For—Call your friends together by the thousand and thank God for your prospering cause.

En—If the enemy still continues to be hostile,

For—Pray and pray, pray for him continually.

[*En*—If he hates the New Dispensation,

[*For*—Pray to God that the enemy may accept it and join the believers.

En—If a whole body of antagonists continue to persecute you,

For—Say to the Father, bless them for they know not what they do.

[*En*—If the whole country is against you,

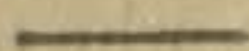
[*For*—Go about continually singing the name of the Lord so that all may eventually come to Him.

RELIGIOUS INFIDELS.

THERE are infidels in the world, and there are infidels among religious men. We always stand at a safe distance from the former, and are altogether beyond the reach of their influence. But against the latter we do not always take care to guard ourselves, and their noxious breath imperceptibly contaminates

the Church. We must shun both, the latter especially, for the covert and disguised infidelity of professed believers is even more dangerous. Infidelity among religious men manifests itself in reference to such doctrines as these, Special Providence, Inspiration, Voice of God, Prophets, Communion, Asceticism. To deny these is unbelief. One may believe in an imagined divinity and an illusory heaven and even in formal prayer, and yet he may be an infidel. There are people who seem to say to God in a patronizing spirit,—“Well, Deity, it is enough that we believe in Thy existence and offer Thee one prayer daily. Rest satisfied and seek no more.” This Heaven Patronizing Company is really a most offensive and audacious company of unbelievers, who are slowly undermining the world’s faith, and ruining thousands of men and women all over the world. You take a man, cut his nose and ears, mutilate his hands and feet, and destroy him, and then say, Good morning, brother! So you take Divinity, and deny His living inspiration and Providence and His prophets, and then kneel down to worship a dead and broken deity! Is this faith or infidelity? Men who deny these doctrines are rebuked by Christ as “O ye of little faith.” They may be said to occupy a high position among doubters; but doubters they are and unbelievers in regard to all the higher doctrines of religion. They look grave and devout, they are Brahmos and Deists, they have learnt to close their eyes during prayer. But when you draw them out in conversation you hear these pious infidels break forth in language such as this—Christ was a cut-throat and an imposter; Chaitanya was a dirty mendicant; he who claims inspiration is a fool and a humbug; asceticism is only a device of cunning priests; God is an abstract force and can have no providence and can never answer prayers! We can only pity the infidelity of these religious scoffers, and

earnestly pray for their conversion. "A little knowledge," says the poet, "is a dangerous thing." A little religion is a far more dangerous thing. Faith must be full. If a man believes in God he must surrender himself wholly to His guidance, His inspiration, His Providence, His special grace and to His beloved devotees. To say that God cannot and does not guide us is to deny the Living God. To say that He simply exists and governs by law, but never talks to us in response to our prayer is to believe in a worse-than-stone-god. Surely this is infidelity and rebellion against the Most High. Put down this unclean thing.



DIVINE PRESENCE.

No scripture inculcates so frequently or impresses upon the mind so effectively the doctrine of Divine presence as the Vedanta. The reading or chanting of a few sublime texts from these books will at once electrify the heart, and make you feel a sacred and vivifying Presence encompassing you. The Upanishads have no unreality about them. They do not preach dull truth, as mere theorists do. It is no dry and stale theology about an Omnipresent Deity; it is the burning presence of a Fact and a Reality. The entire Vedanta is a fiery psalm in honour of a felt Presence; so that as you read page after page you are thrilled into that Presence. The Upanishads tell us in language simple yet sublime:—

"He moves, He moves not; He is far, He is near too; He is in all these objects, and He is outside these objects."

"The sun cannot manifest Him fully, neither can the moon nor the stars manifest Him. Nor can the

lightening reveal Him. How then can this fire reveal Him? The whole universe shineth brightly in the light of the Resplendent God. In His light are all things manifest."

"Everywhere His hands and feet, everywhere His face, His eyes and head, everywhere His ears; He lives pervading the whole universe with His presence."

"The disciple asked, Master, where is God? The teacher answered, 'In His own glory is He manifest.'"

"He is below, He is above, He is behind, He is before; He is in the south, He is in the north. He governeth the past and the future. He is to-day and He will continue to be."

Such texts are calculated to elevate and exalt the soul above the world, and lead it into the Holy of Holies, the sanctifying presence of the Great All-pervading Spirit. We should read them, and repeat them often and often till we *see* the Burning Divinity of the Upanishads.

Paras.—

THE Christian Missionaries in India do not seem to have yet touched the right chord in the national heart. They generally give us lectures on doctrines; but not lectures on lives. Is not Christianity great because of the lives of its saints? Why then hide those lights under a bushel?

THE street minstrels continue their ministrations with signal and increasing success. During the past week there was considerable enthusiasm, the party numbering sometimes so many as fifty and the hearers nearly two hundred. In some cases the party while singing most earnestly were honoured with rose water

and garland of flowers. An old influential and rich Hindu was so much moved that he almost prostrated himself and blessed the party. Push on, humble soldiers of God!

By this shall our people be known that they are truthful and always fulfil their promises. He who is wanting in veracity is not one of us. An engagement once made must be fulfilled. Hence the utmost caution is requisite before a promise is made. The truly conscientious are guarded in their expressions. I hope to go; If possible I shall be there; You may expect me at dinner; I shall try to pay the bill; Service will probably begin at 7;—these are preferable to definite engagements, such as, I will, I must &c. Never make a promise about which you are in the least doubtful.

THOSE who do not love children are "fit for treason." They lack not only poetry but religion. To love the little child is to love innocence and purity. He that can hold a sweet child on his arms must feel that he has touched heaven. The holiest and heavenliest feelings are stirred in the company of those little saints whom we call children. How hard, how unnatural, how grossly carnal, how unchristian is the man who can hate or beat a child! Better teachers we cannot have in this world than these child-*Gurus*, for "of such is the kingdom of heaven."

THE Hindu is fond of exaggeration. He has a passion for the superlative degree. He is nothing if

not hyperbolical. He addresses his uncle as "worshipful," and speaks to his office master as an "incarnation." Actuated by the same spirit he compares the least sign of asceticism among us to Buddha's *nirvana* or Christ's crucifixion, and pointing to the singing party dressed in *gairic* says,—these are so many Chaitanyas! We regret such comparisons. They are insulting to the sacred memory of God's prophets and saints, and are likely to fill little men with conceit. However lowly and self-denying our apostles may be, can any one among them approach the high standard of Chaitanya's asceticism and love? What the greatest and best among us have done is infinitesimally small compared to the achievements of the world's heroes.

THE members of the Oxford Mission were invited to a native dinner at Lily Cottage, last night, and what transpired was most interesting, and suggested important reflections. The Christian humility and ascetic simplicity of our brethren touched everybody present, and the cordial and free interchange of sentiments which characterized the whole proceedings left little doubt in the mind as to the possibility of hearty social intercourse between the East and the West. Father O'Neill and the Oxford brethren took their seats upon a piece of carpet on the floor, and rice, paretta and curries were served on 'undivided plantain leaf.' There were also varieties of fruits and sweatmeats, and the indispensable curd. It was a suggestive scene,—the West and the East meeting at dinner, and exchanging their sympathies as if they were one in heart and kinsmen in God's household. The distinctions of caste and nationality gave way before the genuine impulses of brotherly love. After dinner there was native music.

Thursday, May 12, 1881.

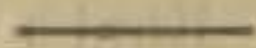
TO OUR ENEMIES.

To all our enemies, in India and in England,
 To all our enemies, Hindu, Christian, Buddhist,
 Mahomedan, Parsi and sceptical,
 To all our enemies among the rich and the poor,
 among the educated and the uneducated classes,
 To all who are our antagonists in faith and
 doctrine.

To all who are jealous of our prosperity,
 To all who have slandered our character, publicly
 or privately, or have otherwise tried to injure
 our best interests,

To all who hate us and abhor us for some reason
 or other,

We send our fraternal love and good wishes. May
 you prosper in health and happiness, and may those
 who are near and dear to you prosper! May the
 Merciful Father vouchsafe unto you His blessing, and
 promote your temporal and spiritual welfare! Permit
 us to sit at your feet, and learn humility and forgive-
 ness.



CHAITANYA'S DOUBLE CHARACTER.

Is there any one among the prophets who represents
 both man-saint and woman-saint? Any one in whom
 masculine virtues are combined with feminine graces?
 That prophet is Chaitanya. Look at his stern ascetic-
 ism, hard as adamant. His self-renunciation, his
 penances and austerities, his life-long mendicancy,
 his uncompromising sacrifice of domestic attachment
 and interests, his unblemished integrity and inexorable

purity point him out as a roaring lion, a moral hero before whom the vices and passions of the day quail and tremble. He is Gour *Singha*, or Gour the Lion. He touched not sin, he tolerated not sin. Purity made him strong and brave. Righteousness was as a burning fire in his life. He went from town to town, from district to district like an 'elephant maddened,' such was the power of truth in him, such was his manly enthusiasm. The womanly softness of his heart was as great. He was in appearance as well as in temper womanlike. It seems that nature had cast his heart in woman's mould. His love of God and man was sweet, exquisitely sweet. His love was the soft, sentimental, tender and poetical love of the woman, not the hard, practical love of the man. He was all rapture. He was redolent of the sweets of heavenly love. Like a woman he wept through excessive love, and never went to God but was carried by a flood of tears. As the woman loves her husband so loved Chaitanya the dear Hari of his heart. Verily, verily Chaitanya was Krishna and Radha in one. He was man's faith and woman's love, man's soul and woman's heart in one. He absorbed in him both the masculine and feminine aspects of divine holiness. He was a virtuous man and a sweet woman. He was a stern yogi and a loving devotee. May we be likewise! May every true believer among us aspire to perfect manhood and perfect womanhood, and rise above the vices of man and woman. In this union of manly and womanly saintliness is salvation and joy.

DISGUISED ASCETICISM.

THERE is a strong desire among us to let people know our good deeds. We are sorry if our contribu-

tion to the famine fund has not been gazetted. If we have founded a school or erected a charitable hospital we are intensely anxious that people should know it, and give us credit for it. It is discouraging to learn that our fasting and vigils have not been noticed in newspapers. This wicked spirit of self-seeking and vaingloriousness ought to be put down. If we are charitable, let not the left hand know what the right hand doeth. If we fast let us anoint the head and wash the face, that we may not appear unto men to fast. These are excellent precepts of Christ; they reveal the highest wisdom. They enjoin apparently a sort of hypocrisy and double-dealing. The hypocrisy of the world conceals wickedness and impurity under the guise of outward sanctity; it makes the sinner look like a saint. The hypocrisy of Christ and of every true child of God hides sanctity under the cloak of worldliness, and makes the saint appear as if there is no saintliness in him. Both are attempts to conceal the true self; the one hides iniquity that the world may give praise; the other hides virtue in order that the public may withhold praise. In the one we see self-seeking; in the other self-denial. How easy is it to purchase esteem! If one of our brethren puts on the ascetic's *gairic*, he is belauded as a second Buddha; if another goes through the streets singing God's name, lo! he is Chaitanya in the nineteenth century. The best way to keep aloof from such false praise is to put on boots while using the *gairic*, and to let the world know that these street singers often use the rich man's dress and dine with Europeans when necessary. If you are really poor for truth's sake, let there be in your house such things as may lead people to taunt you as a rich ascetic. If you fast, take only one boiled potato or half an ounce of water in the course of the day, only that you may not appear to others to have wholly fasted. When you have vigils,

sleep for at least half an hour, that people may not give you credit for austerity. If it is considered meritorious to cook your own food, eat occasionally such things as are cooked by others, that you may have no merit in the estimation of others. If people say you are lowly, and that you always mix with the poor, you should now and then move in aristocratic circles. If the world has given you credit for asceticism, show that you walk like a worldly man and look into your worldly affairs. If you suffer bodily pain or mental agony, do not excite pity by looking sad. Cultivate asceticism and holiness in secret that the Lord who seeth in secret may reward thee.

CHRIST IN SOCRATES.

WE look upon Christ as one greater than Socrates. Yet we do not deny Socrates, Nay we honour him, and accord to him a high place among the world's saints and prophets. Did he not give his life for the truth, shedding martyr-blood for the world's redemption? Then surely is he our master, and the soul in honouring him glorifieth truth and God. But how can one serve two masters? We are told that we must accept either Christ or Socrates, that the true Christian thinks it impious and wrong to give his homage to any but Christ. No man can serve two masters, they say; If we honour the prophet of Nazareth we must set our face against the sage of Athens. Orthodox Christianity may have a good word to say for Socrates as a philosopher and a virtuous man, but it hates the idea, as arrant heresy, of associating him with Christ in spiritual communion. Almost all Christian sects of the present day indignantly repudiate old Socrates as un-Christian and even perhaps anti-

Christian. We hope we have not exaggerated the sentiment and thought of the Christian Church with reference to this 'heathen' philosopher. But is the sentiment right? Is the thought pure? Let us speak boldly and without hesitation, for we feel most strongly on the subject. We count it heresy to deny Socrates. He cannot be a true Christian who holds to a Christ that disowns and excludes Socrates. Verily the true Christ lived in the Greek prophet and philosopher. "Before Abraham was I am." Before Christ was born, long, long before he came into the world in visible shape he lived spiritually. He lived as the Word, the divine Logos, the right Reason. And was not the Word in Socrates? We appeal to the spirits of the early fathers. Let them answer. What does Justin Martyr say? He states distinctly that all moral teachers in whom the Word dwelt had been hated and persecuted. "Those of the Stoic School," says he, "were, we know, hated and put to death," "since, so far as their moral teaching went, they were admirable, as were also the poets in some particulars on account of the seed of reason, the Logos, implanted in every race of men." "And Socrates who was more zealous in this direction than all of them, was accused of the very same crimes as ourselves. For they said that he was introducing new divinities." Further on we read, "But these things our Christ did through His own power. For no one trusted in Socrates so as to die for this doctrine, but in Christ, who was partially known even by Socrates, for He was and is the Word who is in every man." Nothing could be clearer. Christ was in Socrates, but only partially. A part of the Word dwelt in him, a fuller measure whereof we see in Christ Jesus. Socrates was a small Christ, a feeble foreshadowing of the holy martyrdom and atonement whose fulness Christ came subsequently to manifest. Not only was Socrates a teacher of truth,

but the very Logos, the very Jesus of Christian theology lived in him. He was not a heathen, but a Christian philosopher, a teacher of the Word. Then say not, ye modern Christians, there is enmity between Socrates and Jesus. If Christ is Light, then in him are all lights harmonized, Socrates and Buddha, Confucius and Laotze, Nanak and Chaitanya. Say with Clement of Alexandria that "truth is one" and that "all are illuminated by the dawn of Light :—" "Let all, therefore, both Greeks and Barbarians, who have aspired after the truth, produce whatever they have of the word of truth." Ye Christian Brethren, hate not heathen teachers, as modern sectarians do, but in true eclectic spirit echo the voice of the ancient fathers. Remember Clement's remarkable words :—"The Barbarian and Hellenic philosophy has torn off a fragment of eternal truth not from the mythology of Dionysius, but from the theology of the ever-living Word." Verily this is the teaching of the New Dispensation : this is the burden of our song to-day in India. All philosophy and theology, Hindu, Buddhist, Socratic, Judaic, Mahomedan, Shikh, Parsi are fragments of the Eternal Word. The Christ "who brings again together the separate fragments, and makes them one" is indeed the living Christ of the present Dispensation. Come to him then all ye nations and denominations of the West !

THE PAGAL.—I.

THOUGH I am a Pagal, there is method in my madness. I am not as other Pagals are. My insanity is different from theirs. Too much thinking has made me mad, and marred all my prospects in the world. Yet am I not unhappy. Old men and young men, the

wise and the uneducated, ridicule and hate me, and laugh at me whenever they see me. My oddities and eccentricities, for I have many, always afford them an inexhaustible fund of mirth and amusement. But they have no compassion on me. Why do they laugh when they ought to have pity? They know that the mad have no control over themselves, and ought to be pitied in their misfortunes. Alas! in my helplessness I find no sympathizing voice, no tear of compassion. But what if men do not like me! I like myself immensely. To me soliloquy is better than conversation. Sometimes I am very handsome in my own eyes, and, I may add, lovely. I think all Pagals love themselves, and I am no exception to the rule. My madness lies chiefly in this. I always see two in one. I am walking. Not I alone, but I and 'Thou,' two persons walking together. This is my body wherein I am. Yet not I alone, but another also; I and 'Thou' living together. In every act and thought, in every force and energy, in every penny and property belonging to me, I have a human *me* and a Divine *me* closely interwoven. I have no solitude, for I am always two. This arithmetical puzzle confounds me. This mysterious Second Person—who is He?—inseparably connected with the first person I, is always before my mind's eye. It encompasses me. This double personage, this duality is a marvel to me. I rise from my bed. Lo! there are two. I go to eat. Lo! two again. Always two, never one. Like an editor I am always "We." Apparently one; really two persons. Who can cure my madness? This much to-day. More hereafter.

Paras.—

NOT much reading, but deep reading is profitable. Not the waters of the vast sea, but the few pearls ye

have found therein are the true measure of your riches. Pick up at least two ideas every week by going into deep waters, and you will soon be rich.

WE should like to see all money received on account of the mission fund touched and sanctified by the Lord in the Sanctuary before it is spent. Why should not the holy practice be resorted to in regard to the Minister and the whole apostolic body, which is so rigidly observed in the case of ascetic householders?

COLLECTING money for the Church by means of bills is contrary to the spirit of the New Dispensation. It is too secular to serve spiritual purposes. It defiles him who gives and him who receives. The Holy Church of God never begs but demands. Those who give money ought to remember that they are not to do an act of favour, but to sanctify themselves by a blessed act of almsgiving. Let them give as they would to the Mother Church, for their own salvation, and not as a matter of patronage or liberality.

WHAT are *mantras*? Sacred words that help devotion. In this sense we believe in mantras and their efficacy. "Thou art before me, O God," is our communion mantra, and we repeat it several times that we may realize Divine presence. And we have found it useful. So great is our faith in these and similar other sacred words, that we are prepared unhesitatingly to recommend them to others as potent helps to devotion. If you simply sit quiet you will find it very

hard to be immersed in God. But say repeatedly, 'God is here,' 'God is here,' repeat it over and over again, and within a few minutes you are lost in the ocean of Infinite Presence. The word saves us, for the word is with power.

THEY are surely worse than barbarians who have no love for flowers. The firmament showeth the sublimity and vastness of the Supreme God. The flower reveals the beauty and sweetness of the Lord. As we look at the former the heart is elevated and exalted above little things, and becomes great by contemplating greatness. On the other hand the more we study the beautiful little rose the more are we touched with the beauty of the Hand that made it. What is lovely excites love. We are bewitched and charmed with the pretty flowers we see in the garden, and instinctively we rush into the embrace of that Father of Infinite Beauty whom they only partially reflect. How we love the smiling flower, and through it the Smiling Author! Surely there is more religion in flowers than in all other things combined. A flower will cure infidelity and hardness of heart where other remedies fail.

IN addressing a temperance meeting on Tuesday last, the Minister spoke of man's natural craving for intoxication of some kind or other. His heart pants for inebriation; if good things fail to bring it to him he will seek it in wine. Literature and science, painting and sculpture, conversation and good works, devotions and hymns can intoxicate and gladden our hearts, and make us self-forgetful so far as worldly

objects and pursuits are concerned. Blessed are they who have drunk largely the sweet wine of God's love, and are so inebriated with a rapturous frenzy as to be wholly above the possibility of carnal temptation! Intoxication means joyous enthusiasm. There is enough of it in those who always love and serve the Lord. Whenever the heart feels exhausted, whenever the soul thirsts, take a glass of sweet devotion, and you will feel fresh and strong. The Good Lord is the devotee's wine. We have no need of other wines.

Thursday, May 19, 1881.

WAS MAHOMET A PROPHET?

Why do Christian Missionaries abhor Mahomet? He was not perfect, we know. He had frailties and weaknesses, and yet he was surely a prophet, a prophet with a heavenly commission. He was "sent." He did not claim more than this. Errors and impurities never stood in the way of Jewish and Christian prophets being accepted and honoured as such. Why then should we apply to Mahomet a severer test and scrutiny? Why should we not be as charitable in his case as we are to David? Let us recognise Mahomet's inspiration, let us honour him as a heaven-sent prophet, while we discountenance with God's light what is wrong and harmful in his teachings. Mahomet was not an enemy of God, for he has laid the foundation of the church of Allah, the one God, as none ever did before. Who among the prophets ever preached the doctrine of Divine Unity and denounced idolatry so vehemently as Mahomet? His fiery words, "there is no God but God" seem to us the death-knell of the world's hydra-headed idolatry.

It becomes us to honour so true an apostle of Monotheism. Nor can we regard Mahomet as an enemy of Christ, for he is preparing the way of the son of God. Charity hopeth; it revileth not.

GOD OF THE RIG VEDA.

It has often been said that the God of the ancient Hindus was an impersonal neuter deity, and that they had no idea whatever of a God who can be loved. The Vedas and the Vedanta, though greatly admired for their sublime Monotheism and Pantheism and their utter repudiation of Polytheism, such as has prevailed in India in latter ages, are generally regarded as embodying the rudest and the crudest form of theology, namely the worship of IT. There was no He in those days. The Vedantists, it is said, adored an impersonal deity, Force, Intelligence, an Unknown Something, and they could never get beyond the thick folds of Pantheism to conceive even the possibility of a Divine Fatherhood. The worshipper had no love, no personal attachment, because his deity was All-Soul and no heart. As regards the earliest scriptures of the Hindus, the Vedas we are told that these inculcate a sort of nature-worship or an adoration of abstract forces, utterly devoid of personal devotion. The impression seems to prevail extensively that the primitive Aryans never could realize God as their Father, never could love Him as a personal Friend. Against this untenable hypothesis numerous scriptural texts might be arrayed, which would conclusively prove the personality of Aryan Divinity. Whether it be Indra or Varuna, the Rig Veda clothes all its deities with love and affection, and enjoins faith and trust, devotion and personal

attachment on the part of the worshipper. Let us take the greatest of the gods, Indra, and see how he is addressed and adored. The devout Rishi of the Rig Veda speaks of the sweet friendship of his God : "Thou whose friendship is sweet and sweet thy guidance." Nay He is more than a friend ; He is father and mother too :—"Thou art friend, father, the most fatherly of fathers." "Thou art father, and mother, O Indra." What can be more beautiful and touching than the idea that the devotee "seizes the skirts of Indra's robe as a son his father's !" Such testimonies clearly prove that as we worship the Lord to-day and love Him and serve Him as our Father and Mother, so did our revered ancestors four thousand years ago.

ALL THINGS TO ALL MEN.

LIKE St. Paul we are all things to all men. At least we wish to be so. The New Dispensation is Christian to the Christians, while it is Hindu to the Hindus. To the West it is Western ; to the East, Eastern. This Pauline or many-sided character is not our own invention, but is given by the Lord that it may draw all hearts and all nations unto Him. It is no arbitrary imitation, no servile change of colours, no sordid policy of compromise or conciliation, but an essential many-sidedness, a natural eclecticism, which must adapt its outward forms differently according to the temper of the age and the traditions of the people to whom it is presented. There is a catholicity inherent in the present Dispensation, which to the Jews must be Jew and unto the Gentiles Gentile. We have never called ourselves Christians, nor do we identify ourselves with the Hindus. Nay we disclaim

both these names. Yet we are regarded by the Christians as "almost a Christian," and unto the Hindus we are but as Hindus. We are not answerable for this identification with two different and even antagonistic sects, from each of which we have systematically kept aloof, so far as outward fellowship is concerned. Such identification, however, seems inevitable in the nature of things. If we of the New Dispensation believe all truth to be divine, and if we love and practise all truth as God's truth, we *must* be all things to all men. Rather let us be thankful to God that we are loved by all sects and denied by none. God Almighty be glorified that His humble and unworthy servants have been blessed with the kindness and friendship and hearty good wishes of men of different religious sects. For us there is love in every sympathetic breast, O God. How our Church is attracting the love and sympathy of thoughtful and pious men among the Christians and the Hindus will appear from two remarkable epistles lately received by the minister. The one is from a true-hearted and eminently devout Missionary of the Gospel in Northern India; the other is from the Chief Acharya of the Veda Propagation Society in Nuddea, a profound Sanskrit scholar and a pious disciple of Chaitanya. From these two different quarters have emanated, quite unexpectedly and almost simultaneously, messages which are so complimentary and sympathetic that they cannot fail to touch the heart. The following extracts will show what we mean:—

"Your words lately, Pandit Ji, have stirred my heart not a little. You have seemed to come into such deep true fellowship with my crucified Master, that I am glad indeed as I see how the heart of India is warming towards the King of Calvary. You are not content with any poor description of Him, marred by the imperfect speech of stammering human tongues.

You tell all to meet Him as He is, in spirit and in truth. You tell all to put on the Lord Jesus Christ. You tell all to live into His life till all become in very truth living Christs. . . . Pandit Ji, have you still any lingering doubts about His divinity? May God in His goodness save you from such. May I ask you, Reverend Master, to think of one thing in connection with this? It is a thought that is full of comfort to me, a strong tower of defence against many an army of doubt, a sweet resting place in the weary pathway of life. It is this—"God is love."

. . . You speak brave words against the many sects into which the Master's land is divided. Alas! it is too true; how many and how diverse they are! His robe was seamless once. It is not so in the sight of men to-day. And when you say that one devours the other; that one is at deadly enmity with the other, how true are your words, in very many cases! But if there are so many, who would care to make another? Surely not the master who says there are too many. Surely not the earnest minister who tells us to come near to Christ. Oh, Dear Sir, why should you do this thing? Can it be good in the sight of Jesus? Can it be what Jesus Himself would like? O, my Master, let us pray to be more loyal, more true to Jesus. . . .

. . . Pardon my long epistle. It was love to my Master and your Master, love to my God and your God, which prompted me to write thus. May that God in His abundant mercy make us both very loyal to Jesus!"

Let us now turn to the other letter. We translate below what the learned Pandit writes from Nuddea:—

"I have heard it said that you do not nowadays preach the religion of Brahma Dharma in the same way as you did before, but that you are fully engaged in accepting and giving to others the pure Bhagvat religion which underlies our Vedic scriptures stratum

upon stratum. And I am further told that you have also adopted personally the habits and usages of our ancient Maharshis. My heart is very much gratified on hearing such tidings. I hope the next time I go down to Calcutta, I shall do myself the pleasure of seeing your benignant countenance and hearing your sweetly flowing words. . . . I trust that you will prove a wellwisher of this association and oblige me and the other members. If you kindly send to the Veda Sabha the books on Sri Chaitanya published under your auspices the society will be greatly pleased with your friendliness."

In conclusion let us pray and hope that these earnest wishes and longings, coming from different quarters, may be heard in heaven, and be the means of bringing unto us further light and increasing joy.

WORDS OF ORIGEN.

THE early fathers, the believers in Logos, had, it seems, a much better and clearer conception of the divinity of Christ than seems possible among the less thoughtful Christians of the present day. The age in which we live is not only less devotional but also less intellectual than the golden age when men saw through the mystery of the trinity and were able to account for their faith. Why shall we, in these days, shudder back from the doctrine of Christ's Divinity as from a horrible den of dark superstition and dangerous mysteries? Let us rather face the doctrine bravely, and shake it and rub it till the crust formed round it in later ages has fallen off, leaving the original Gospel truth, as attested by the fathers, pure and undefiled. In Christ was God manifest: yet Christ was not God. The Lord spoke through Christ, and dwelt in him,

using his tongue and hands and his heart as instruments. Is not this intelligible? Let us hear what Origen says in reply to the charge brought by the Jews:—"Even we do not suppose the body of Jesus, which was then an object of sight and perception, to have been God. And why do I say His body? Nay not even his soul, of which it is related, 'My soul is exceeding sorrowful, even unto death.' But as, according to the Jewish manner of speaking, 'I am the Lord, the God of all flesh,' and 'Before me there was no God formed, neither shall there be after me,' God is believed to be He who employs the soul and body of the prophet as an instrument, and as according to the Greeks, he who says,

I know both the number of the sand,
And the measures of the sea,
And I understand a dumb man,
And hear him who does not speak,
(HERODOTUS.)

is considered to be a god when speaking, and making himself heard through the Pythian priestess; so, according to our view, it was the Logos God, and Son of the God of all things, who spoke in Jesus these words, 'I am the way, and the truth, and the life,' and other expressions similar to these."

EPISTLE TO THE PRARTHANA SOMAJ.

UNTO the Church of God which is in Western India.
Grace be unto you, and peace and joy everlasting
from God our Father and the Father of the saints in
heaven!

We thank you, brethren, for your epistle, and we reciprocate your good wishes.

You desire unity in the Church. You wish that

the various sections into which it is divided may be one in the Lord. So be it. Let us all pray for the consolidation of our Church. And our prayer shall be heard.

Under the New Dispensation shall all be united in the fulness of time : so saith the Lord ; yes, all true believers in Providence shall He unite.

Already has He winnowed away doubters and dreamers and men of little faith, and is bringing together into one fold all true believers from one end of the country to the other.

God be thanked, the Church of the New Dispensation is growing in vitality in spite of much derision and opposition, and is gathering strength amid trials.

In the orthodox and full faith of the New Gospel may the partial and fragmentary creeds of the older churches be perfected ! So we pray, so we hope.

Joy abounds in our hearts, dear brethren, because of the fulness of our faith in the Lord and the saints, and the fruits which in abundance He hath vouchsafed unto us.

We only wish all our brethren were gathered together in the Lord's fold in this season of joy.

We pity those who, though professing the Theist's name, have gone further and further away from the orthodox faith, and are not with us in this jubilee. The Lord bring them to us, that we may all rejoice and dance together.

One of our brothers have we deputed unto you, and we beg you will accept his humble services. Look upon him as your servant.

Brethren, pray unceasingly that the Lord of Truth may put down error and infidelity, vice and sensuality in the land, and spread truth and purity and gladness among its teeming millions.

Bear witness unto the Truth, and God will bless you. May Eastern India and Western India, may

Northern India and Southern India march joyfully and unitedly, singing the name of the Lord of the New Dispensation !

Your Dutiful Servants ever,
APOSTLES OF THE NEW DISPENSATION.

Paras.—

THE following beatitudes are prominent in the gospel which now guides our city governors :—

Blessed are they who found ale-houses for they shall soon fill the city with the spirit that killeth.

Blessed are they who obstruct open air preaching for they shall quench the spirit that giveth life.

THE Sanskrit compound word *Sachidananda* predicates three things of Deity ; He is, He is intelligence, and He is joy. Out of this Western scholars have evolved the Vedantic doctrine of Trinity. *Sat* is the Author of existence, or the Father ; *Chit* is the Source of Wisdom, or Christ, the Word ; while *Ananda* is the Source of Joy, or the Holy Spirit. The coincidence is striking. Let us hope that Europe and Asia will in the fulness of time accept *Sachidananda* as their God, and joyfully worship and realize His triune nature.

IF Christ is to be loved he should be loved with warmth and enthusiasm. We hate intellectual love. Most people make Christ sit upon big volumes of

evidence, and then give him the mathematician's love and the logician's heart. We do not like the love which always hangs on a Because and a Wherefore. Jesus' beauty wins love and captivates the heart at once. It demands neither evidence nor argument. The European's logical mind may be content to give mere loyalty and allegiance and reverential love, but we in the East prefer passionate attachment and impetuous love. The Hindu must drink deep of the beauty of the son of God, or he is not satisfied.

Thursday, May 26, 1881.

BEWARE OF REACTION.

THERE is some danger in extreme asceticism, against which we ought to be on our guard. We mean the fatal tendency to reaction. The fetters of restraint and discipline, if too tightly bound, get slackened after a time, and the enslaved senses, throwing off the galling yoke of conscience, cry for vengeance. The period of such reaction is most dreadful, and many a man so readily and completely succumbs to it that he never again rises thereafter. Let there be moderation in asceticism. Too much self-mortification may pain the body, and thereby keep down carnality for the time; but it is not in itself an effective safeguard against a fatal relapse. Nature does not like, and cannot bear high pressure reform. Every method of sanctification, to be effective, must be natural and such as we can bear. Asceticism, like blister, may be, and in certain cases ought to be, very 'strong', but it must not exceed the capabilities of the system upon which it is laid. In the hands of the Great Physician we are safe, for He wounds us but to heal. But when men undertake to treat themselves and become their own doctors, they either administer to themselves too little

or too much of the saving medicine, and they die of either treatment. Leniency kills the patient, or severity. Asceticism, is a difficult system of spiritual doctoring, and the proper application of remedies who knows save Heaven?

DIVINITY STUDENTS.

It is proposed to organize an Order of Students of the New Dispensation, for the benefit chiefly of those young men who, either at home or in schools, are engaged in cultivating the intellect and acquiring knowledge. There are men who think that students cannot be religious, that the vocation of a scholar is incompatible with devotion, meditation, asceticism and charity. Hence their sage counsel that so long as a man leads the life of a student he should make study his only concern and thoroughly ignore religion. This erroneous and harmful notion ought to be exploded, and our youths saved from atheism, indifferentism and worldliness. The New Dispensation is for young men as well as old men. It will not exclude the young from the kingdom of Heaven. It will put down the infidel cry,—the young are doomed to ungodly knowledge and carnal life. It contemplates the formation of a new order of devotees among students, men who will seek wisdom and knowledge together, and cultivate study and devotion with equal earnestness, men who will subordinate literature and science to prayer and piety. The order was lately announced, and on Sunday last, 11 young men appeared in the Sanctuary as candidates for the Preparatory Vow, which was instituted on the occasion. In the course of the service the minister explained the advantages of the Vow, and then proceeded to administer it to the candidates.

The Vow embraces the following duties, and is to be observed for a fortnight :—

Immediately after rising from bed, reading "Pratasmarania"
or Remembering the Lord, and Scriptural readings.

Morning Service and reading 108 Names.

Daily Study or work.

Study of grass with a view to learn humility.

" flowers " " tenderness.

Study of the firmament and contemplation of the Infinite.

Study of prescribed theological works.

Before going to bed confession of sin and prayer.

We understand that three more have subsequently been admitted.

SIN AGAINST THE HOLY GHOST.

IN these days of rampant materialism there seems to be a perpetual warfare with the Holy Ghost. Thousands worship God as the Father; thousands too honour the Son. But the Holy Spirit who careth to magnify? In His tabernacle few are the worshippers. The Father, the Son, we hear everywhere. But the Holy Ghost, nowhere. He is not so much as even recognised. People seem to say, "it is enough that we worship the Supreme God as our Father and follow the example of His Son: why shall we pay homage to the Holy Ghost? We know Him not." We charge these men with infidelity. They are men of little faith. And their sin is atrocious, for they sin against the Holy Ghost. Beware of such sins, for the Gospel tells us that "whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven," meaning thereby that such blasphemy is most wicked and iniquitous. The reasons are obvious. Sanctification cometh from the Holy Spirit,

and the healing of the soul. God Almighty, inspiring, sanctifying and saving the sinful heart is the Holy Ghost. God as our Creator is the Father; the same God as our Saviour is the Holy Ghost. These are only different aspects and functions of the Supreme. In the latter capacity and designation He instructs and illumines the mind, subdues the passions, and purifies the heart. He works mysteriously in the inmost recesses of the soul, continually cleansing it and sanctifying it. The Holy Spirit of God giveth us *new life*. Therefore His promptings and His teachings, His injunction and His inspiration we dare not question, much less disregard. Every breath of the Holy Spirit is unto our edification and salvation, and is therefore eminently important. The voice of the Spirit is our instructor, for who can understand the scriptures without His aid? The omnipotence of the Spirit is our shield and buckler, for who can resist evil without His living power? In the Spirit too we find all our joy and holiness and blessedness. This in-dwelling Monitor, Inspirer, Sanctifier, who can contemn? Who can venture to grieve the Holy Spirit? Who would be so foolish as to quench the living fire within the soul? And yet there are thousands, yea millions who do this. An infidel age hearkens not to the voice of God within. It derides such a thing as Divine *adesh* or injunction. It will go to Church and solemnly pray to God, but when He commands and directs, it doubts and hesitates. Ever and anon the Holy Spirit speaks to us and gives us direct counsel and command. If we do not obey these, of what avail is our faith or prayer? Oh the infidel sneers of those who speak thus of the solemn promptings of the Spirit within—"this is delusion, this is hallucination!" Woe be unto those who profess to love the Lord and yet spurn His direct injunction as an infatuation and His guidance as foolish imagination! Will the doubters

of the nineteenth century audaciously question every word of the Holy Spirit, and reject every command emanating from His secret chamber in the heart as a lie? Infidel audacity ! thou shalt find no mercy at the hands of the New Dispensation. We shall expose and smash into atoms this covert sedition, this proud rebellion against the Holy Ghost. Ye men of little faith, ye patronize the Father, but ye deny and dishonour His Spirit ! Ye worship that very God whose still small voice within, enjoining your daily duties and always warning and admonishing you and reproving you, ye so sneeringly repudiate ! Believe in God and believe also in His Holy Spirit. Remember that every word of that inward monitor whom men call conscience, every righteous impulse, every noble sally of thought, every solemn remonstrance with carnal solicitations, every call to duty and repentance, every outburst of holy inspiration is the work of the Holy Spirit ; and if ye deny or neglect any of these ye do so at your peril. Can ye by quenching the fire of inspiration find God ? Woeful delusion ! Killing infidelity !

ADVICE TO YOUNG MEN.—II.

Now although God is present before you, you cannot see Him ; and why ? Because your eyes are bedimmed, and unable to see the spirit. They have lost their power of spiritual vision in consequence of constant intercourse with material objects from early life. Your defective eye-sight prevents your seeing the Spiritual Light, and so the world seems godless. You require a remedy to cure this spiritual blindness, and doubtless your spiritual doctors will be able to administer efficacious medicines to your eyes. In

order that you may rectify your vision and see God distinctly, they will perhaps tell you to avoid the glare and heat of the world, and go occasionally at dead of night, into a dark room or in a very lonely place. There, in profound loneliness, you should shut your eyes, lest the objects around you hinder your meditation, and then proceed to ask such questions as these :—Art Thou present before me ? Is it possible that Thou art present and yet I do not see Thee ? Is a Person really present here ? Is a formless Being actually standing before me ? Do I feel the presence of any one here besides myself ? Speak, speak if Thou art here. Come let me be assured of Thy presence.—Wait for the reply, and then after a few minutes retire. Do this daily for a few days, and I am sure you will be able to realize the presence of God in due time. Now, some there are who might say that you are in danger of being thus led away into fancy and delusion. You may create an imaginary God out of your own mind. Is this possible ? Can you create a spectre by pure and sober meditation ? To bring in what is not is delusive imagination, but to realize what is, is not so. It is an optical delusion to see an elephant before you, when there is no elephant ; but to see a present person you do not require the aid of imagination unless it be to dismiss those doubts and unreal shadows that hinder your perception of him. So in the one case you are to imagine in that which *is not* ; in the other, you imagine away delusion and unreality. And in order to see God who is present before you, you have to think away whatsoever affects your eye-sight. Take off the film from your eyes, and you will see God as distinctly and clearly as you see the various objects around you.

MESSENGERS OF PEACE IN TROUBLE.

WAS it for this that I came to India? Was it for this that I left home, father and mother and friends, and came across seas and continents to this distant land? They have tied my hands and feet, they have gagged my mouth; they will not allow me to preach the Word of God. My days pass in sorrow, and my nights in anxiety and inquietude. There is no joy in my heart. A day is as a year unto me, such is the heaviness of my heart. How long will this calamity last, this calamity worse than death? Shall I eat and drink and be merry, leaving aside the real work of my life, for which alone I am here in this land? No other work have I, no other joy. If I preach not "Him crucified" I am miserable indeed, yea I am dead. And who has brought all this trouble upon me? Not the despised poor 'heathen,' but my own people. They are European and Christian officials in high places, who have stood in the way of my preaching. Therefore do I cry all the more mournfully. And for no fault of mine am I thus treated. I have preached Jesus Christ, and for Jesus' sake have I suffered. Exeter Hall! art thou dumb? Wilt thou not run to my rescue? Church of Christ! witness my suffering and humiliation. Jesus, come and see thy poor servant gagged, enchained, and weeping, far away from home and cut off from many a fellow-Christian. Father of the Lord Jesus, knock off these fetters, I pray, and give me freedom to preach Thy dear Son unto the people of the land. I will obey Thee, for Thou art my Master, O God. Neither the counsel of friends nor the frowns of authority shall make me swerve from my duty. Men may beat me, they may imprison me, but I will glorify Thee, for "whom have I in heaven but Thee and there is none upon earth that I desire beside Thee." Day and night I cry. My God, help me to preach.

Such are the lamentations of the messengers of peace who have been prohibited from preaching the Gospel of Christ in this city unless they are duly licensed. They touch the chord of sympathy in every feeling heart, and move us to pray fervently that the clouds may pass away from the brethren who are in trouble. Let all India pray that all those who are concerned may be moved by the spirit of God, so that Truth may triumph in the end. For it is not a case in which Christian missionaries alone are interested. The interests of all classes of preachers are at stake. The right of every citizen to preach truth and improve the people by open air ministration is in jeopardy. The inhabitants of Calcutta, whether Christians, Hindus or Mahometans, can no longer preach or hold service in the squares, read *Namaz*, or offer *poojah*, or listen to scriptural readings without official permission, however small the assembly may be. If five men meet for meditation or prayer in a corner of College Square without orders, they shall be prosecuted and punished. Such is the order to which, in contravention of half a century's prescriptive right and established usage, the people of Calcutta are called upon to submit. Some may submit, some have already submitted to the order, for the sake of constitutionalism. These loyal citizens, mindful both of religion and law, we honour and esteem. They give unto Cæsar what is Cæsar's. But as for those who decline to obey the order, and who, therefore, if convicted by the Magistrates will probably be incarcerated, they too command our sympathy and esteem, while their trials give them almost the character of martyrs in the estimation of many. Have these men defied authority or law? By disregarding an illegal and unchristian order they have vindicated both Divine and human law. The law of God commands preaching, the law of man has tolerated and upheld it for half a century.

Therefore the preacher who preaches under the guidance of the Holy Spirit in public squares before willing hearers acts morally and legally. The Lord, who guides him, has made him strong both with Divine and human law, and his position is impregnable. Should the authorities think otherwise they should prove *the legality of their order*. This is the only point in the whole case which has to be proved. The charge of defiance is simply absurd. Can the messenger of peace defy law or provoke a breach of the peace? Can Christ's ambassador do ought to subvert order and create disturbance? Dare you call him, who speaks in the name of the Prince of Peace, a seditious agitator, or a disturber of public peace, a defiant antagonist of law? Dare you revile him as an enemy of the Queen and the Government? No, that cannot be. Will mere technicality, then, cast Christ's disciple into prison? We confess we contemplate the issues of the case with great anxiety. If imprisonment be the preacher's lot, Heaven will shake the powers and principalities of the earth, that the law, which permits such a scandal, may be amended in future. Let us hope that both those who shall judge and those who shall be judged may in the meantime humbly pray and ask for an outpouring of Divine Grace.

Paras.—

Sadhu Sanga, or the companionship of saints and devotees, is justly regarded as one of the essential means of sanctification, and we are gratified to find among our brethren a desire to avail themselves of such means whenever an opportunity presents itself. Dayananda Saraswati, the great Vedic reformer, the Prambansa of Dakshineswar, the Shikh Nagaji of Doomraon and the Pahari Baba of Ghazipur are, so

far as we know, the four distinguished ascetic saints whom our friends have from time to time duly honoured, and in whose company they have sought the sanctifying influences of character and example. May we respect and serve with profound reverence and humility every ascetic saint whom Providence may bring unto us! The impure become pure in the company of *Sadhus*.

DURING the rainy season the ancient Rishis observed the *Chaturmashya*, a vow of cessation of travels, extending over four months, from July to October. The wisdom of the arrangement is obvious. Men cannot conveniently move about during the rains, and some feel they should not. In fact judging from the economy of nature it seems that autumn is best fitted and is divinely designed for quiet meditation in a fixed place. For eight months the devotee may wander about from place to place, solving the doubts of inquirers, rebuking the wickedness of sinners, reforming the vicious, and diffusing the light of wisdom among men. And then as soon as the rains set in, he may put a stop to his itineracy, and in some secluded place give himself to meditation and other spiritual exercises. Do not our apostolic brethren feel inclined to claim an annual autumnal holiday that they may in solitude cultivate quiet and joyful communion with God? We do not mean absolute retirement from the world and its duties. We would simply ask if even a month or two out of twelve months we should not primarily devote to communion like our revered forefathers.

THERE was a large gathering of our friends at Dakshineswar, on Tuesday last, to pay their respects to the Venerable Paramhansa. The party proceeded in a steamer, and reached the place at about 5-30 P.M. Others had assembled earlier. Altogether there were more than eighty persons present. The conversation, which was deeply spiritual and instructive, lasted over an hour, and was followed by hymns chanted by our Singing Apostle. As the shades of the evening gathered, the garden and the river side looked most romantic and charming, and eminently fitted for devotion. The party returned, some in carriages, some by rail on the other side of the river, while the rest walked all the distance. It was a pleasant evening, and showed how highly the Paramhansa is esteemed by all classes of the Native community. His liberality is indeed a great attraction. One of the most noteworthy things he said the other day was that he believed in the identity of Janak and Nanak. After the death of the former the Lord blessed his spirit, and expressed His joyful appreciation of the Rishi's life. Greatly pleased, He said to him to the following effect,—“Well done, good Rishi. Thou hast sanctified many by thy purity and asceticism, and by the noble example of a self-denying king thou hast set. So good a teacher, thou shalt not sleep in heaven, but thou shalt go again into the world. Thy services, O Janak, are required in the Punjab. Go there, harmonize the scriptures, and draw together hostile sects, O thou apostle of union and reconciliation.” In this anecdote one cannot fail to notice the doctrine of unity which forms the corner-stone of the New Dispensation.

Thursday June 2, 1881.

PIONEERS OF THE NEW DISPENSATION.

JOHN the Baptist prepared the way for Jesus. Always a John precedes a Jesus. Each Dispensation has its precursors. Heaven-appointed heralds usher it in. There is an upheaving of the mind, a fermentation, an agitation ; preparatory struggles and premonitory symptoms manifest themselves ; workers, as if sent in advance clear the way and prepare the public mind. And then, when all is ready, the promised Dispensation appears on the stage, not too soon nor too late. All Dispensations recorded in history illustrate this truth, and the New Dispensation forms no exception to the rule. For more than a quarter of a century signs of religious liberalism of a revolutionary character have been witnessed in the world of thought, and various movements have been set on foot, more or less unsectarian and eclectic, with a view to make men's faith more catholic and less narrow. In the West, the Broad Church School and the more advanced Unitarians in the van, and the numerous scientists of the age, whose name is legion, in the rear, have fought successfully with narrow Calvinism, and widened the basis of Christianity so as to include science and philosophy. In India, the Brahmo Somaj and English education have proved chiefly instrumental in liberalizing Hinduism and imbuing it with the spirit of Christ. More direct and special agencies for the synthetic union of all churches and Dispensations have come to operate upon the development of theological science and in more definite shapes has the literature of eclectic religion organized itself. Foremost among these is the *Science of Religion*, or Comparative Theology, which is the leading fore-runner of the present Dispensation. All honour to that noble Apostle of

Theological Science, Professor MaxMuller, who uniting in himself the Christian scholar and the Hindu Rishi, has discovered a ground of scientific unity beneath Eastern and Western faith ! Next in importance stand the well-known and popular Series of Works on "*Non-Christian Religious Systems*," published under the auspices of the Society for Promoting Christian Knowledge. In this series are included Hinduism and Islam, Buddhism and Confucianism. The able writers who have contributed to the series have not only dispassionately analysed those systems, but have boldly pointed out parallelisms between Christian and Non-Christian thought and sentiment. Such a course of theological instructions, coming from a recognised Christian association, cannot fail vastly to influence the age for the reception of the New Gospel of harmony. Another helpful publication put forth in this direction is the *Sacred Anthology*. A "Book of Ethnical Scriptures" by Mr. M. D. Conway, in which, as the title imports, is collected the wisdom of all ages and all sects, and which may therefore appropriately serve as a scriptural handbook of the present Dispensation. The only other pioneer we shall mention is the cultivation of Oriental Literature, on an extensive scale among Western scholars, a circumstance which has contributed greatly to unite Asia and Europe, and especially India and England in literary and theological confraternity. These are the blessed heralds and harbingers appointed by Providence to clear the way of the New Dispensation, and establish its kingdom in the present age.

DAILY COMMANDS FROM HEAVEN.

How sweet is the gospel that begins with a "Thus saith the Lord!" How dismal the sceptic's scripture which prefaces every ethical rule of conduct with "Thus supposes my intellect!" The former is authoritative and divine; the latter is full of earthly surmises and conjectures. Ask the proudest philosopher of the present age if the Lord ever sent a direct message to him, and he will candidly say, no. We would give him credit for sincerity, but certainly not for truthfulness. The truth is, God *did* speak to him, but he heard him not; rather he treated the Divine Voice as a deception, and credited his own judgment with what came from above. Daily does God speak to each one of us, not to saints and prophets only, but to the least among us. We need not make a secret of this daily revelation, but will uphold it in the teeth of the most desperate infidelity of the age. We say most emphatically that from morn till night, from day to day, the Holy Ghost speaks unto us, warning and commanding us, in each instance, with a clear "Thus saith the Lord." This daily Word of God we give below, and in doing so we challenge contradiction. Is there any infidel who can venture to call in question the subjoined commands of the Holy Spirit?

Thus saith the Lord God,—

1. Rise from the bed.
2. Be thou clean.
3. Remember thy Maker.
4. Take thy daily meals, and eat only that much which thy body requires.
5. Go to thy place of business, and earn livelihood at the sweat of the brow.
6. Serve thy wife and children, and give

them what is good for the body and likewise what is good for the soul.

7. If thou art ill take medicine and strive to recover health.
8. If thou hast done wrong repent, and return to the right path.
9. Spend thy time profitably.
10. Go to bed, and relieve thy exhausted frame.

These universal commands, and many a special injunction besides, the believer hears. Who can question or deny these?

UNION WITH THE WORD.

LOVE, deep and abiding spiritual love, is the secret of the mysterious incarnation of the Word in human flesh. The union of the Divine Logos with the flesh is that union of true love which makes two persons one, and which marks and sweetens the relations of the husband and the wife. Where love is perfected into inseparable union and humanity and Divinity are lost in unity of spirit, there we see the mystery and the beauty of true incarnation. Such sentiments find a response in the writings of the fathers, as the following words of Origen clearly testify:—"The Word of God is to be considered as being more in one flesh with the soul than a man with his wife. But to whom is it more becoming to be also one spirit with God, than to this soul which has so joined itself to God by love as that it may justly be said to be one spirit with Him? As a reward for its love, then, it is anointed with the oil of gladness; that is, the soul of Christ along with the Word of God is made Christ." Christ became one with the Word through love and conjugal fidelity, as man and woman become one. It

was only righteousness and excessive devotion that established the unity. There was no peculiarity in Christ's nature. "That the nature, indeed, of His soul was the same as that of all others cannot be doubted, otherwise it could not be called a soul were it not truly one. But since the power of choosing good and evil is within the reach of all, this soul which belonged to Christ elected to love righteousness, so that in proportion to the immensity of its love it clung to it unchangeably and inseparably."

RAM MOHUN ROY'S LETTERS.

WE have always maintained that the Brahmo Somaj was originally not a Theistic Church, but a body of Hindu Protestants. It was merely an attempt to supplant idolatry and superstition, and revive the purer monotheistic creed of ancient Brahmanism. It was a reformed Hindu sect. The following letters will show that even the founder himself regarded it in this light, and never spoke of it as any other than a Hindu sect.

To James Pottle Esq.,—My Dear Sir, Having learnt from Dwarka Nath Tagore that sometime ago you kindly inquired about the institution lately established in Calcutta, professing the doctrines of pure Brahmanism, I feel induced to do myself the honour of presenting you with a copy of the translation of the first discourse delivered on the opening of the institution, and to beg of your acceptance of it, as I am convinced from the philanthropic interest you always take in the welfare of the natives, that you will encourage anything which you consider calculated to ameliorate their condition and rescue them from destructive superstitions.—I remain with respect and

regard. Yours most faithfully, (Sd.) Ram Mohun Roy,
November 21st, 1828.

To Babu Dwarka Nath Tagore,—My Dear Sir,
You told me sometime ago that Mr. Plowden kindly
inquired about the institution lately formed in Calcutta.
I embrace this opportunity of begging the favour of
your presenting that gentleman with my best compli-
ments, with the accompanying copy of a translation
of the first Discourse delivered on the opening of the
Institution, and requesting his acceptance of it. The
tract, though brief and superficial exhibits the manner
in which the service is conducted, and discards every
thing bordering on superstition. . . . I remain
yours sincerely, (Sd.) Ram Mohun Roy, November
25th, 1828.

THE PAGAL.—II.

I LIVE in a haunted house in the city of *Unmad-nagar*, and then again I am as one possessed with ghosts. My neighbours tell me it is all imagination and mere phantasm. Well, I do not agree with them. Note these four things. I am a Pagal, I live in the city of Pagal, I dwell in a haunted house, and I am possessed with how many ghosts I know not. What an embarrassing complication! The very acme of insanity! My case is hopeless. But stop, O fool! Why dost thou speak in such a strain? It is a pleasure to be Ghosts and Pagals in one, and a most fortunate thing it is. How many people become Rajahs and Nawabs, Governors and Sovereigns, but how few, O Pagal, in this nether world enjoy the transcendental illumination which thou art privileged to enjoy? Quite right. That voice speaks wisdom, and is consoling. Now, touching these ghosts and

spirits that have possessed me, and are moving about me in this house continually, an army of brave, lofty, fine-looking, well-built soldier-spirits, indeed I like them ; they are not like these pigmy dwarfish fellows that inhabit the earth. I am not frightened, but I love them. Ghosts are said to frighten men and women when it is dark. They are called evil spirits. But O these good souls, dear ghosts, charming spirits, —they are delicious. The Captain of these ghosts is called the Holy Ghost. He never leaves me, because He says He is fond of me. He says infinite love has made Him desperately and eternally mad. Mark the sweet word 'mad.' Even the Supreme God, the Highest Person in the universe is mad. Beautiful idea ! I love the Prince of ghosts. He has bewitched and fascinated me. I call Him Father, Mother, Brother, Sister, Friend, Home, Cash-box, Bread. I call Him Ice in the hot weather, and I call Him Pearl Necklace too. He has possessed me completely, and my intelligence and affections, my body and mind, my heart and soul, He has seized all. I wish He will occupy and pervade and absorb me more and more, He is so loving and charming. And this Holy Ghost has besieged my body and my house with His spirit-army. These are dear sweet ghosts ; how playful and jubilant ! Do ye not see them ? Here, there and everywhere ; in my sanctuary, in my drawing room, in the dining room, all over the garden, under shady trees, hid in the roses, lurking in the bush Ghost, ghost, everywhere. Abraham, Moses, Jesus, Confucius, Hindu Rishis, Buddhist monks, all all are in me. These are my soul's friends and companions. Not for a lac of rupees, nay not even for a hundred lacs will this Pagal barter these dear souls. No, never.

Paras.—

THERE are many objects and laws in the physical universe which have not yet been discovered. So in the Bible are still hid great many precious truths which time will bring to light. The plummet of man's intellect has not yet reached them.

EVERY day, at the conclusion of Divine service, our devotees are required to bow seven times. First, they salute the Scriptures of Cod; 2ndly, Prophets and Saints; 3rdly, Womankind; 4thly, Little Children; 5thly, Enemies; 6thly, the New Dispensation; and lastly, the All-Holy God of our Holy Church. This daily practice has gone on for several weeks since its institution, and we have no doubt it has been found beneficial.

IT is really most striking that the idea of a mother-God is found where we least expected to find it. Lao-tze had scarcely any idea of a personal God. His was an "empty" deity, a mere abstraction. His *Taou* is described as an "Unconditioned Being, which, as an abstraction too subtle for words, is the origin of heaven and earth, including god himself, and when capable of being expressed by name, is the Mother of all things." Human nature seems quite incapable of getting rid of the idea of a Divine Mother.

THE Buddhists too, it seems, observed the *Chaturmashya*, or four months' rest, like the Hindus.

"Throughout his career, Gautama was in the habit of travelling about during most of the fine part of the year, teaching and preaching to the people ; but during the four rainy months, from June to October he remained in one place, devoting himself more particularly to the instruction of his declared followers." This period was called *was*, from the Sanskrit *varsha*, rain. Regarding the monks generally, we are told that during the fine weather they "often travelled from place to place as their Teacher did ; but during the rainy season they settled in one spot, in or near a town."

THE recent sermon in the Tabernacle on the symbols and ceremonies bequeathed to us by ancient prophets as visible types of great ideas, reminds one of the following remarkable words of Tauler :—
"There be some men at the present time, who take leave of types and symbols too soon, before they have drawn out all the truth and instruction contained therein." Conceited fools attempt to "fly before they are fledged." They disdain even their masters, and are ready to proscribe all symbols as superstitions, how eminent soever their founders might be and how deep soever the ideas they represent. Have you extracted and absorbed the truth which dwells in the symbol ? If not, don't hate it. Symbols and parables are simply the poetry of religion.

THE mutual duties of husbands and wives are thus briefly set forth in one of the Buddhist books :—

The husband should

1. Treat the wife with respect.

2. Treat her with kindness.
3. Be faithful to her.
4. Cause her to be honoured by others.
5. Give her suitable ornaments and clothes.

The wife should

1. Order her household aright.
 2. Be hospitable to kinsmen and friends.
 3. Be a chaste wife.
 4. Be a thrifty housekeeper.
 5. Show skill and diligence in all she has to do.
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THEY are not very learned annotators who interpret Christ's sermon on asceticism to mean an exhortation to laziness and inaction. According to them "Take no thought for your life, what ye shall eat, or what ye shall drink" means "Be indolent, work not, and the Lord will give you your daily bread." This offensive caricature of the doctrine of asceticism is transparent enough, and it requires no effort to show up its absurdity. 'Not to work' and 'not to take thought' are entirely different things. The one has reference to the hand; the other refers only to thought. All that is insisted upon in Christ's sermon on the mount is that men should not be *anxious* about their food and raiment. Against infidel anxiety and sceptical distrust of Providence Christ protests, not against honest labour. He rebukes men of little faith,—those worldlings who think that by their cares and anxieties they prosper in the world, and he confounds them by asking the crucial question, "Which of you by taking thought can add one cubit unto his stature?" Let us give up scepticism, and trustfully relying upon the Father's Providence, work and toil under His guidance, and faith shall have its reward.

Thursday, June 9, 1881.

RELIGIOUS CONVERSATION.

WE ought to tell the world that our chief luxury, next to daily worship, is religious conversation. It is one of the greatest and most exciting pleasures of life. How miserable we would be without it! With its attractions how sweet and enjoyable is life! Such is the charm of conversation, that the soul is absorbed in it, and becomes quite self-forgetful. Hours roll away, and we take no note of time. We begin sometimes at 2 P.M., and go on, or rather we are carried on till evening; we begin again at 8, and break up only because the clock reminds us it is past 1 A.M., and that therefore it is time for us to go to bed. Truly there is wine in religious conversation; it gladdens and intoxicates the soul. And to those who drink largely and habitually this enlivening intoxicant, nothing is a more unwelcome intruder than a watch or a clock. To talk with our best friends on the riches of the Father's lovingkindness and the son's self-sacrifice is indeed one of the purest delights of our earthly life. Blessed are they who have such friends and who are privileged to partake of such joys! The *Srimad Bhagvat* says:—"those who sit in the company of devotees, and drink the nectar of godly conversation, sanctify their own impure hearts and obtain the lotus feet of God."

AGAINST SENSUALITY.

SATAN seems to have established a training college amongst Brahma free-thinkers, and is preparing young men and old fools for sensuality and lasciviousness.

Debauchery, 'concubinage, fornication, adultery, excessive drinking, these horribly foul and filthy things are being practised secretly by men who are well known as Brahmors or Deists, and better known as sworn enemies of the New Dispensation. And where we have a dozen of these men, we have a hundred others who connive at the vices of these sensualists, encourage and patronize them, love and respect them, and mix cordially with them, and thus help to spread the poison of their infectious lives. Both these classes of people require to be taught a lesson. Had Christ lived in these days he would have thundered anathemas against the Pharisees and the hypocrites who are systematically carrying on the trade of immorality in various forms within the Church, and scornfully shunned them as a 'generation of vipers.' But our preachers are tame and feeble, and there are few in these days who *hate* sin as it ought to be hated. Hence is it that sin and sensuality prosper among our enemies, both in and outside the Brahmo Somaj, for there is none to rebuke them, none to punish them, While we rejoice that Providence has cleared the Church of the New Dispensation by throwing overboard drunkards and friends of harlots, we pity these men and mourn their lot, and earnestly pray for their redemption. O God, save the sensual and reclaim the lustful for Thy mercy's sake. Let the Brahmo Somajes in the provinces beware. If they shew the least sympathy and respect for offenders against social morality and chastity, our Church will feel compelled to cut them off from spiritual communion. The Church of God may fraternize with the superstitious, but with loathsome adulterers never, unless it be to reclaim and sanctify them.

KRISHNA'S TRANSFIGURATION.

THE transfiguration of Christ, as recorded in the Gospel, is a strange and mysterious phenomenon. But there is a deep truth in it. Divinity dwells in prophets and saints. Beneath an earthly exterior there is a heavenly light, which is not of this earth. The outward material face covers the inward spirit-countenance. That countenance is visible only to the yogi's eye. They that can see spiritually behold the spirit-face, when under special inspiration and illumination it reveals itself. Before the eye of faith, before "celestial vision," the outward tabernacle suddenly disappears, and the spiritual man shines in the light of heaven. We read in Matthew that

"After six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart.

"And was transfigured before them : and his face did shine as the sun, and his raiment was white as the light."

It is a curious coincidence that this spiritual vision is spoken of also in the Hindu scriptures. The *Bhagavat Gita* thus describes Krishna's supernatural transformation. Arjuna said :

Show me then

Thy form celestial, most divine of men,
If haply I may dare to look upon it.

Thereupon Krishna replied :

Thou canst not bear to gaze upon my shape.
With these thy human eyes, O son of Pandu.
But now I gift thee with celestial vision ;
Behold me in a hundred thousand forms.
In phases, colours, fashions infinite.

Then

The mighty Lord of all
Displayed to Arjuna his form supreme.

It was as if the firmament were filled,
All in an instant with a thousand suns,
Blazing with dazzling lustre.

THE TRINITY IN OUR CHURCH,—AN HISTORICAL FACT.

THREE great battles has the Lord's Church fought in India, and it is interesting to study their secret causes and their issue. Why and how they were brought about and what important purposes they have served in the economy of Providence, let us reverently inquire and ascertain. The study will prove alike agreeable and profitable. It will reveal to us the marvellous wisdom of God Almighty in His dealings with this nation, and the wondrous manner in which He is unfolding His holy Gospel in our midst. Every body speaks of the schisms and divisions in our Church and condemns and deploras our petty squabbles. Little do secularists and unbelievers know of the deep workings of Providence underneath these so-called "squabbles". How wonderfully has the Living God fulfilled His great purposes, unseen and unobserved, and evolved His eternal doctrines beneath the evanescent and unimportant phenomena of party bickerings and sectarian conflicts! Our first war was with grim idolatry. We found our countrymen prostrate at the feet of idols: we found them miserable because of grinding superstition and tyrannous idolatry. Men and women had turned away from the One True God, and refused to acknowledge or worship Him. We declared war with tyrant-idolatry. It was in the year 1828, more than half a century ago. For many long years our Church fought with the millions of our idolatrous countrymen, and great was our success.

The kingdom of the Living God, the Supreme One, the infinite Father of all, was established, and hundreds and thousands of liberated prisoners came and offered homage unto His throne. Our victory we proclaimed by trumpeting forth the praise of the *Ekamevadwitiyam* and unfurling His banner. The result of this battle was that we were cut off from the bulk of Hindu society, and had to form a new community and a new city. Time rolled on. At last signs of contention and hostility manifested themselves in our little body. While we were opposed to the teeming millions of Hindu idolaters, there was a serious division in our own camp among a handful of God's soldiers. Soon the cloud, not bigger than a man's thumb, thickened and expanded and burst into a mighty storm. The battle cry was raised in 1866, fifteen years ago, and there was martial music proclaiming the encounter of hostile armies. What could be the cause of this second war? It was a battle to vindicate conscience. The majority of our brethren were content with mere monotheistic worship, but cared not to apply their faith to daily life. They worshipped God as their Father, but did not, like the obedient son, attune their will in all things to the Divine will. We insisted on thoroughness of fidelity and devotion, entire harmony of the Father's and the son's will in daily life. Hence the commotion and the war. Strenuously did we fight till victory came and kissed our banner. Our small Church became smaller still. We marched on, and formed a new city and a new temple unto our God, in remembrance of our triumph. Peace dwelt in the new city, but only for a time. Again the sound of the drum was heard in our Church, and we were threatened with another rupture. The Lord demanded even larger faith and more perfect devotion. These, hundreds persistently refused to give. They said they would serve God, but according to their own

Paras.—

THERE is deep meaning in the Chinese scriptural text : " When a man commits a great fault, twelve years are deducted from his life ; when he commits a slight fault, a hundred days."

WHO are the enemies of the New Dispensation ?

1. Those who disbelieve in Providence. 2. Those who scoff at Inspiration. 3. Those who hate asceticism. 4. Those who dislike prayer. 5. Bigots and fanatics. 6. Sensualists and drunkards. 7. Sectarians. 8. Unscientific men. 9. Worldlings. 10. Worshippers of old systems and dead books.

IS the union of the Roman Catholic and the Protestant branches of Christ's Church altogether impossible ? How long will they continue to war and set at naught Christ's plain commandment, " that ye love one another as I have loved you ? " We believe that their reunion is not only desirable and practicable but also inevitable. The divided branches must reunite in the ' Vine '. In the fulness of time shall the peace-makers come, and great shall be the rejoicing.

" PHYSIOLATRY " is the name given by professor Monier Williams to the religion of the Vedas. The Vedic poets, it is said, " worshipped those physical forces before which all nations, if guided solely by the light of nature, have in the early period of their life instinctively bowed down, and before which even

the more civilized and enlightened have always been compelled to bend in awe and reverence, if not in adoration." The Vedas worshipped Force. And what is it that your Huxleys and Tyndalls worship to-day but Force? The only difference is that whereas there was sincere and fervent devotion in Vedic theology, modern 'physiolatry' is undevout agnosticism.

THINGS which you ought not to do. Hear what the Taoist scriptures say :—

Don't desire the death of those to whom you owe money.

Don't calumniate the holy men and sages.

Don't conceal the virtues of others.

Don't break asunder marriages.

Don't harbour ill-feeling towards your instructors.

Don't let new things make you forget the old.

Don't seek to obtain any thing beyond the lot appointed you by heaven.

Don't love wine, nor abandon yourself to dissipation.

Don't treat with contempt the souls of your ancestors.

Don't be always boasting.

A Native Christian of the Madras Presidency, now in Kentucky, United States, America, writes a most sympathetic letter regarding the New Dispensation movement. He says :—" As long as I am staying in this country I will stand up by you, one in heart as well as in hand, to do what I can for the sake of spreading our New Dispensation. I pray that God may raise up many among our countrymen under this glorious Dispensation, that they may preach the Fatherhood of God and the Brotherhood of man to all

nations. I trust you may live many many years for the sake of our dear countrymen, and build up many Temples in all parts of the country, and preach the everlasting gospel of the New Dispensation." We need hardly add that we appreciate fully the patriotic sentiments of our distant countryman.

IF our brethren repair occasionally to hills or rural retreats for spiritual communion, their practice is quite in keeping with the teachings and example of the Grand Man, Gautama. He did not enjoin absolute retirement from the world. His asceticism was not selfish quietism. He sought solitude only for temporary discipline and self-control. "Gautama considered a lonely life in the forest to be the most conducive to self-conquest; but as he himself, after having lived apart from the world, spent his life from the commencement of his prophetic career among men, so from the first the lonely life was adopted only by the most earnest and that only for a time." Be ye free, ye worshippers of Mammon, ye adorers of industries, ye slaves of the goose-quill, be ye free from the infatuation which keeps you always in the whirlpool of worldliness, and seek purity and communion in occasional retirement.

GOD be thanked, He has heard our prayers and vindicated truth. The adjourned open-air preaching case was heard yesterday in the Police Court. After the examination of the witnesses for the prosecution, the Counsel for the defence addressed the Court at length on the legality or otherwise of the Commissioner's prohibitory order, and conclusively proved

that the forming of assemblies for preaching in squares was not contemplated in the Police Act in question. The Court unanimously upheld the argument of the learned Counsel. Mr. Marsden remarked that "he and his colleagues were clearly agreed that under Section 62 the powers of the Commissioner did not extend to the stopping of assemblies merely for the preservation of order. They considered therefore that the order passed by the Commissioner was *ultra vires*." The Court reserved their final verdict till Monday next. We heartily congratulate the Missionaries on the favourable issue of their case.

Thursday, June 23, 1881.

THE SECRET ORATORY IN THE HEART.

TRAVELLING across the vast Sahara of the world, we require, when scorched by the sun's burning rays, a cool resting-place, where we may be refreshed and comforted. Is there a shady tree under which we may sit awhile, and forget our cares and our toil? Is there a villa or a secluded rural retreat where, amid flowers and plants, the soul may find peace? Is a hermitage near, where the tired wayfarer may commune in solitude with his God, and relieve his own sufferings and troubles and the deep agony of sin? We naturally seek these resting-places, and if we find them, great is our joy and great is the benefit we derive. But better far than any such outward retreat is the inner oratory, which, while it gives us as much relief and joy, is nearer and more easily accessible than anything external can be. We might get into it at any moment, and find peace whenever we need it. True solitude is the solitude of the heart. There,

far away from the world's noise, the devotee may always enjoy sweet and undisturbed communion with Infinite Love. It is said of St. Catherine of Siena that when she was "deprived by her parent of any place or time for prayer and meditation, our Lord inspired her with the thought of making a little interior oratory in her mind, into which she could withdraw her thoughts, and so enjoy a holy solitude amid her outward duties. And thenceforward, when assailed by the world, she was able to be indifferent, because, so she said, she could retire within her private oratory, and find comfort with her Heavenly Bridegroom. So she advised her spiritual daughters to make a retirement within their heart in which they might at times abide."

EATING AND DRINKING.

EVEN in matters of eating and drinking the early Christian Fathers do not leave us without instructions. They do not state general principles only, but they go into the whole subject; they discuss it in all its bearings and aspects, and give definite and elaborate directions for our guidance. That there is religion in eating and drinking few will deny. "Whether ye eat or drink, do all to the glory of God." Hence is it that the truly devout have in all ages approached the subject of eating with great seriousness, treating it not as a trivial animal duty, but as a religious ordinance requiring control and discipline. Among the Hindus luxurious food is strongly interdicted, and the plainest, coarsest and purest diet is enjoined as essential to salvation. We find similar discipline enforced in the writings of the holy Fathers. They condemn with unqualified severity those creatures "whose god is their belly," who indulge in "rich

dishes,"—"abominable delicacies," and partake of the "tables of demons." These gluttonous people are described as "crawling on their bellies, beasts in human shape after the image of their father, the voracious beast." "Whatever earth and the depths of the sea, and the unmeasured space of the air produce they cater for their gluttony." Meat-eating is not considered a sin, and may be indulged in "temperately." Yet we are told, "it is good then neither to eat flesh nor to drink wine, as both he (Paul) and the Pythagoreans acknowledge. For this is rather characteristic of a beast; and the fumes arising from them being dense darken the soul. A voice will whisper saying, 'Destroy not the work of God for the sake of food,' The apostle Matthew, it is said, 'Partook of seed, and nuts, and vegetables, without flesh.'" In the spirit of St. Paul abstinence is recommended on the ground of virtuous example. "For if any of such meats make a brother to stumble, I shall not eat it as long as the world lasts, that I may not make my brother stumble." To these words Clement adds: "I gain the man by a little self-restraint." As regards drinking, the same authority assures us that "the natural, temperate, and necessary beverage for the thirsty is water. This was the simple drink of sobriety, which, flowing from the smitten rock was supplied by the Lord to the ancient Hebrews." Further on, we read: "I therefore admire those who have adopted an austere life, and who are fond of water, the medicine of temperance, and flee as far as possible from wine shunning it as they would the danger of fire. It is not right to pour into the burning season of life the hottest of all liquids——wine——adding, as it were, fire to fire. For hence wild impulses and burning lusts and fiery habits are kindled; and young men inflamed from within become prone to the indulgence of vicious propensities.

TRANSFORMING POWER OF FAITH.

CHAITANYA'S enraptured soul used to take all rivers and seas for the sacred Jamuna. His critics find fault with him, and charge him with mental weakness and optical delusion. We pity these critics, for the delusion is entirely on their side. They do not understand the science of spiritual vision. There was nothing abnormal in Chaitanya's eye-sight. His eye of faith was coloured by deep love; hence all water was to him Jamuna water. The sacred associations of that river were always uppermost in his mind. Its history was to him redolent of hallowed and sweet memories. Its sight was to him the fulness of joy. Its very name was nectar to his devout heart. He loved it with enthusiastic devotion, and it was always before his mind's eye. He saw the Ganga, and lo! it was the Jamuna. He saw the sea, and lo! it was the Jamuna again, and he plunged into it in a fit of ecstasy. Such is the wonderfully transforming power of faith! It makes history start into life again. It brings Brindaban into Santipore, and converts the Ganga in a moment into the Jamuna or the Jordan. If we give ourselves up entirely to faith, destroying the senses, we shall all be blessed more or less with this transforming power. We may not be able to come up to the full height of vision attained by the Prophet of Nuddia. Yet we may realize in a small measure the joy and blessedness of true vision. That inspired and self-forgetful Prophet lost himself in the stream he loved most, and his spiritual eye beheld its sacred waters everywhere. We too may, under Divine grace, at least occasionally, re-enact sacred history in modern cities and rivers, and revive the departed glory of scriptural scenes amid our daily life. The godly eye sees and enjoys sights, which to the uninitiated and unbaptized are a delusion and an absurdity.

NATIONAL FORM OF OUR BAPTISM.

THE Hindu apostles of Rishi Khrista opened a new epoch in the history of Indian evangelization, on the 12th instant, by initiating a novel ceremony of Baptism. We have always maintained that India will not slavishly follow the usages of the Western Churches in honouring Christ, but will render homage and loyalty to the Son of God in her own national style. Never was this spirit of independence and originality more clearly manifested than on the occasion of the recent Baptismal ceremony. There was no mimicry, no vulgar or mechanical imitation of Europeanism or foreign Christianity. The whole thing was a Hindu festival. It was *Snan Jatra*, and nothing more. No European missionary administered the rite. There was no sprinkling of water in a church or chapel. Not even the old prescribed formula "I baptize thee" &c., was uttered. Yet the ceremony was most scriptural and authoritative. The devotees were baptized in the name of the Father and the Son, and the Holy Ghost. The rite was administered by John the Baptist himself, who was present in spirit, and than whom there can be no greater authority in or outside the Church. And the immersion took place, not in ordinary water, but in the sacred Jordan, exactly where Jesus Christ was baptized eighteen centuries ago, for verily faith and prayer converted Calcutta for the time into the Holy Land and the water of the tank was converted into the water of the Jordan. As regards the Mysterious Three, the priest of the New Dispensation thus chanted the New *Mantra* of Baptism, glorifying the Three Manifestations :—

GLORY, GLORY, GLORY.

Unto the Father, the Son and the Holy Ghost.

Unto the Sun, the Light and the Fire.

Unto the Clouds, the Rain and the Harvest.

Unto the Self-Existent, the Incarnate and the Sanctifier.

Unto the Uncreate, the Begotten and the Comforter.

Unto I AM, Logos and Inspiration.

Unto God in Nature, God in History, and God in the Soul.

Unto Brahma, Brahmaputra and Brahmagni.

Unto the True God, the True Man, and Truth.

Unto Joy Itself, the Joyful Devotee and the Dispenser of Joy.

Unto the Master, the Servant, and the Command.

Unto Divinity, Divine Humanity, Divine Self.

Unto God Eternal, God in the Prophet, and God of Salvation.

Unto Sat, Chit, Ananda.

AUTHORITY.

WHO are the men among us that can speak with authority? Them shall we trust. The heart naturally bows before those who speak as men having authority. From others it turns away. There are thousands in the world who affect to be wise and virtuous, and who boast of their theological erudition. Some of them occupy the exalted position of instructors and preachers and Ministers, and they go about carrying the lantern of Divine wisdom for the enlightenment of the world. We honour these men because of their scholarship, and we try to follow them because of the eminently high moral tone of their character and their exemplary righteousness. But when we look more closely into their doctrines and practices, and ask them to show us their credentials, they stammer and falter, and we thereupon withhold our faith and loyalty. As soon as we find that they are not "commissioned"

officers, and that they have no authority from heaven, we naturally shrink and recoil with irrepressible diffidence and misgivings. But let them only produce testimony, and convince us that it is not they that speak but heaven speaks in and through them, our faith is immediately arrested, our loyalty fires up, and we surrender ourselves without wavering or hesitation. Your *may-bes* and *perhappes* can never inspire confidence. Let the teacher speak with authority, the disciple will obey and follow with firmness. But if the teacher reels and oscillates between surmises and conjectures, the disciples too hesitate and waver. Surely in matters of salvation we shall have no mountebank preacher, no amateur prophet, no giddy dreamer to guide us. If the New Dispensation speaks not with Divine authority in all that it teaches and enjoins, we shall withdraw from it our allegiance and faith. If its Apostles fail to show their credentials, all India will load them with indignity and odium, and leaving them behind will go in quest of other teachers. In these days of unbelief and scepticism let those only speak and teach who possess heavenly authority and can speak with power.

Paras.—

QUERY.—Who administered the rite of Baptism, the other day, to the Apostles and Devotees of the New Dispensation?

Answer.—The spirit of John the Baptist.

It is a note-worthy fact that the New Ceremony of Baptism took place on the day of the national Hindu festival, known as *Snan Jatra*, or the Immersion Festival.

THE Madrasi gentleman, now in America, whose letter we noticed in our last issue, has been pleased to subscribe 100 Rupees annually to, our Church. We thankfully acknowledge the offer.

CAN the readers of that precious volume, the *Imitation of Christ*, sympathize with those unbelieving critics who laugh at our devotees holding secret conversation with God? You speak to God! And you hear His answer! This is arrant blasphemy!—exclaim our pious critics. Would that these men could dive into the heart of Thomas A Kempis, and read his conversation with heaven! How sweet, how touching is this book of wisdom! There is no Christian but must bow before it.

THE Koran denies the crucifixion of Jesus. It says :—"And they (the Jews) say, verily, we have slain Christ Jesus, the son of Mary, the Apostle of God! Yet they slew him not, neither crucified him, but he was represented by one in his likeness; they did not really kill him, but God took him up unto Himself, and God is mighty and wise." Certain Mahometan commentators explain Christ's death as a spiritual death, or the annihilation of all worldly desires. This is carrying the rage for metaphor too far.

How European scholars can for a moment entertain the theory that the ideas of *sraddha* and *bhakti* are borrowed from Christianity is more than we can

understand. These two words are so peculiar to Hinduism that we have often despaired of finding corresponding terms in Christian theology. The words that make the nearest approach to them are *faith* and *devotion* respectively. But even these do not fully denote the sentiments which the Sanskrit terms convey. Bhakti is not mere devotion ; it combines faith, love, devotion and rapture. It has no parallel, we fear, in the lexicon of Western theologies.

IN combating Dr. Lorinser's absurd theology that the Bhagvat Gita borrows from the Bible, Dr. Muir observes :—" These sentiments and observations [in the Gita] are the natural expression of the feelings and experiences of universal humanity : and the higher and nobler portion of them cannot be regarded as peculiar to Christianity. It is my impression that the sentiments of humanity, mercy, forgiveness and unselfishness are more natural to the Indian than to the Greek and Roman author." Professor Lassen holds that the ideas of the Brahmans regarding prayer and faith were not at all influenced by any acquaintance with Christianity. He is also of opinion that a belief in the incarnations of Vishnu existed three centuries before the Christian era, and his opinion is based upon what Magasthenes relates of the Indian Hercules.

IF you are penniless and have nothing to eat, what means your vow of poverty ? If you have a bad stomach and feel no appetite, your fasting is any thing but an act of discipline. It is said of St. Francis de Sales, that he one day asked the Bishop

of Belly whether his habit of frequent fasting did not try him a good deal. The Bishop answered that he had seldom any appetite, and generally sat down to table without any desire to eat.' "Then," said Francis, "you should fast but little." "Why, *mon pere*?" said Belley, "does not Holy Scripture strongly inculcate the duty of fasting?" "Yes; but for those who have a better appetite than you have. You should practise some other good work; mortify your body in some other way." Those who deceive themselves by taking too easy vows and convenient forms of self-mortification ought to profit by the above counsel.

How God deals with His devotees! To what severe trials are they often exposed! The first striking incident in the career of St. Vincent de Paul will be read with interest. While returning from Marseilles to Narbonne by sea, he was captured by Turkish pirate, robbed of all he possessed, and carried with his fellow-passengers to Tunis to be sold into slavery. He writes:—"After they had stripped us, they gave to each a pair of drawers and a linen coat and cap, and walked us about the town, whither they had come for the express purpose of selling us. Having paraded us round the town with chains on our necks, they led us back to the ship, in order that purchasers might attend and see who ate heartily and who did not, to show them, moreover, that our wounds (Vincent was wounded by an arrow) were not mortal. This done, we were led back to the market place, where merchants came to inspect us, exactly as men do who want to buy a horse or an ox. We had to open our mouths and show our teeth; they felt our sides, examined our wounds, made us walk, trot, run,

lift heavy weights, and wrestle, that they might judge of our individual strength, and they subjected us to a thousand other indignities." Vincent was bought by a fisherman, who soon sold him to an alchemist. On the death of this man he bequeathed Vincent to his nephew, who sold the unfortunate priest to a Christian renegade. Out of these sore troubles and trials rose that noble saint.

Thursday, June 30, 1881.

JOHN THE BAPTIST'S SELF-DENIAL.

WE are apt to believe that bodily torture is the highest form of self-sacrifice and the most meritorious act before God and man. But no saint ever suffered greater mortification than did John the Baptist. Let us quote St. Francis de Sales, (Letter to Madame de Chantal) to whom we are indebted for the excellent idea :—" St. John Baptist went into the desert when he was five years old, and when there he knew that our Saviour and his was born within reach of a day's journey or so. Doubtless he who leapt in his mother's womb for joy and love of that Saviour's expected Birth, must, have longed to enter His Earthly Presence. Yet he remained twenty-five years in the desert without coming to see our Lord, continuing his work of preaching, waiting till his Lord should come to him ; and even then after baptising Christ, St. John did not follow Him, but remained at his appointed work. Surely this was a truly mortified spirit ! To be so near the Saviour and not to see Him ! To know Him close at hand, and not to rejoice in His Presence ! What is that but to have a spirit wholly detached from self, and even from God, when He demands it for His

better service ? To leave God for God ; not to love Him, in order to love Him better, and with greater purity. I am overwhelmed with the magnitude of such an example !” So are we. To leave God for God. Yes : often is the true devotee constrained to sacrifice his devotion and joy and love on the altar of hard and austere duty. At such times we must yield to God’s will, and renounce our Father that we may have more of Him. Ponder on this great truth.

CHRISTIAN BAPTISM.

“HAPPY is the sacrament of our water,” says Tertullian, “in that, by washing away the sins of our early blindness, we are set free and admitted into eternal life !” But why was water of all other things selected for such a purpose, and why does an enlightened age, which is so averse to all manner of superstition, still uphold and practise the ceremony ? What is the true philosophy of Baptism as accepted in Christendom ? Is the use of water a mere accident ? Is the outward ceremony typical of any deep spiritual truth ? To these questions the thoughtful and inquiring mind demands satisfactory answers. Our view of the Baptismal rite has already been presented to the public, in theory and practice, with sufficient clearness to be intelligible to honest inquirers. Let us now inquire how far this tallies with Christian doctrine and tradition, as reflected in the writings of the holy Fathers. With this object in view we shall cull a few suggestive passages from their writings. Tertullian notices the prominence of water in creation. According to the Biblical genesis of the universe the firmament was caused by “dividing the *waters*,” and the dry land was caused “by the gathering together

of *waters* unto one place." "And God said, let the *waters* bring forth abundantly the moving creature that hath life." Such being the prominent place of water in creation, Tertullian, evidently with some show of reason, argues : "Water was the first to produce that which had life, that it might be no wonder in baptism if waters know how to give life." "The material substance which governs terrestrial life, acts as agent likewise in the celestial." We have also an allusion "to the evidences of the authority of this element which I can adduce to show how great is its power or its grace : how many ingenious devices, how many functions, how useful an instrumentality, it affords the world," and such other "praises of water." As regards the sanctity of water we have the following arguments :—"The spirit of the Lord was moving over the waters." Herein was "a type of Baptism," "A holy thing hovered over a holy ; or else, from that which hovered over, that which was hovered over borrowed a holiness. Thus the nature of the waters, sanctified by the Holy One, itself conceived withal the power of sanctifying All waters, therefore, in virtue of their pristine privilege of origin, do, after invocation of God, attain the sacramental power of sanctification ; for the Spirit immediately supervenes from the heavens, and rests over the waters, sanctifying them from himself ; and being thus sanctified, they imbibe at the same time the power of sanctifying." Referring to the use of water by heathen nations, Tertullian observes :—"Moreover by carrying water around, and sprinkling it, they everywhere purify country-seats, houses, temples and whole cities ; and they presume that the effect of their doing that is their regeneration. Among the ancients again whoever had defiled himself with murder, was wont to go in quest of purifying waters. Therefore, if the mere nature of water, in that it is the appropriate

material for washing away, leads men to flatter themselves with a belief in omens of purification, how much more truly will waters render that service through the authority of God, by whom all their nature had been constituted.....And thus when the grace of God advanced to higher degrees among men, an accession of efficacy was granted to the waters. They who were wont to remedy bodily defects, now heal the spirit ; they who used to work temporal salvation, now renew eternal."

NOVEL READING.

THE world will have novel-reading. It is a luxury which it cannot dispense with. Fiction is the world's joy and delight, and few there are who would renounce it though we might protest against it ever so vehemently. A good novel, a delicious tale, a sweet book of fiction makes men's mouths water, and woe be unto those who try to put down novel-reading ! But if the carnally-minded millions will have their fascinating and fatal love stories, the spiritually-minded surely require a higher standard of reading. More solid and wholesome food becomes the souls of those who love the Lord. Ministers, missionaries, preachers, devotees and all those who care more for the interests of the soul ought to keep aloof from novel-reading. We do not look upon such reading as a sin. It is not in itself venomous or demoralizing. None will deny that there are many good books in this class of literature, and many which have a decidedly moral tone and tendency. But barring these exceptional volumes, novels as a rule are calculated to vitiate and corrupt the young. Therefore our counsel to religious men is that, upon the sacred principle of eschewing

whatsoever causeth thy brother to stumble, they should wholly abstain from novel-reading. If we give up wine and meat for the benefit of our weaker brethren, why shall we not set our faces against this admitted evil, which is feeding and nourishing so mightily the carnal propensities and lustful imagination of gay and thoughtless youths? If you have read half a dozen novels, that is enough. The habit of novel-reading is an evil which must not be tolerated; while the pleasure of the thing is so carnal that we must shun it as poison. Let us treat it as a matter of sacrifice, renouncing a questionable pleasure for the world's redemption.

FORGIVENESS AND CHASTISEMENT.

THE New Dispensation has multitudinous foes here as well as in other parts of the world. And this owing to no fault of the Dispensation, but only to the absence of faith and purity on the part of its enemies. It giveth no offence; it quarreleth not. Yet they hate and revile it, and oppose its progress with the vindictiveness of sworn opponents. Only because they do not believe and pray and live as it ordains. If they do not believe in Christ, if they deny Providence, or if they drink too much wine, and love dissipation and debauchery, they must needs be hostile to God's Dispensation, whether we say a word against them or not. The world is at enmity with God. Men of weak faith and bad morals have always warred with heaven, and will always do so. We do not look upon any particular community or sect as our enemies, but only vile men and infidels, though they be of our own household. For each sect is our friend so far as it loves God and serves man. Every Church represents

a truth and an idea, and serves God and His New Church as an auxiliary. So far therefore as our Church is concerned, it cherishes no feeling of enmity. On the contrary it is unsectarian and tolerant. If we speak of our antagonists we mean only God's enemies, namely those who are sceptical and immoral. We mean no sect or class of men, but the scattered enemies of God, who though they may profess to be Brahmos, are only Rationalists and Free Thinkers who blaspheme and scoff and lead immoral lives. Thank God, these men cannot form an organized body, and always roam in the frontier of churches, reviling Providence and morality. We say emphatically the Dispensation treats no believer or good man as an enemy on personal or sectarian grounds. Its only foes are those who hate it because of their own infidelity and sensuality. Will our holy Church revile and resent as the sectarians do? God forbid! Men of our Church have often been unjustly charged with malice and vindictiveness. How can this be? How can those who believe in the New Dispensation and have been baptized into Christ's forgiving love, be resentful? If such men are really to be found among us we disown them. We disown and repudiate all those who are not generous enough to forgive their personal enemies. Let not men, however, misconstrue remonstrance into uncharitableness. How Jesus dealt with the money-changers in the temple we all know. And yet Jesus was the Prince of Peace and the Apostle of Forgiveness. If scepticism, infidelity or carnality impedes the advancement of our Church, if we see men inside or outside the temple dishonouring the Lord by their defiant corruptions of doctrine or practice, we are bound to remonstrate, Jesus-like. There is a great deal of unbelief and impurity in our midst, and no section of God's Church is wholly free from the plague, though among confirmed infidels and sen-

sualists only it rages fearfully. To remove the plague, however painful the task, is a bounden duty, which no believer can shirk. The sharp knife of the surgeon must cut open the festering sore. The New Dispensation must chastise and heal all its enemies, of whatever class, and by administering strong medicines make them clean. This is not personal resentment, but healing and correction. He who does not ply this healing art, under God, is one of the worst foes of society and an opponent of the New Dispensation. Burn up every paper that breathes resentment as so much anti-Dispensation trash. Destroy also the entire literature of spurious toleration which flirts with infidelity and corruption, for it too is an enemy of God and man and of the present Dispensation.

PAGAL—III.

OH! what a noisy world is this! It is midnight now. The market is closed; men, women, and children have all gone to sleep. Yet the noise is deafening. "Less noise, less noise," I say, like the old school-master, but they heed me not. Night and day they cry and shout, they chatter and jabber, they sing and chant. Din, clamour and uproar everywhere! I wonder how other men manage to exist in this vociferous world. Can it be that they do not hear the tremendous outcry? Perhaps they hear it not. Or they would not live. I remember having heard some people say, "How quiet this place, not a mouse stirring." I cannot comprehend what they mean. I have been to the quietest retreat, and lo! it is like a noisy market. I have been to hills and dales, and the clamour has pursued me there. Are not these trees garrulous? And the stars above, how loqua-

cious ! Gentlemen of the world, you are fortunate if they do not talk to you. You think all is quiet at night ! Well, well—Blessed infatuation ! I wish I could fancy as you do. But I cannot. My ears are Pagal ears. Human voices I do not care about, for they can be easily silenced. Night will hush them at once : or I may hide myself where they are not. But the endless speech of things that have no tongue amuses me, confounds me, and pursues me everywhere and at all times. This material universe is a vast talking apparatus, and day and night I am at its mercy. It talks and talks, and is never tired of talking. The heavens above speak Hebrew, the mountains talk Sanskrit, the seas and oceans speak English, the winds speak French, the birds speak Persian, the stately trees speak German, the grass and the flowers speak Bengali. How many languages and dialects ! How many sounds ! There are shrill voices and deep sounds, there is a grave and commanding tone, there are sweet and delicious tunes. The universe is verily a university in languages, and a vast cathedral organ in music, combining all notes, terrestrial and celestial. But what is it that it says to me ? What is this eternal garrulity about ? Listen. As I look above I see millions of stars. These are continually singing hallelujahs and praises unto the Eternal. Here a bird flies, and there another, saying, Rise above the world, ye creatures of the flesh, and soar in heaven. The ocean says, Deep and unfathomable is the mystery of Divine economy. The reptiles say, Be not, O man, as we reptiles and creeping things are. If I hold a nosegay in my hand, all the flowers exclaim with tender ladies' voices, Be soft as we are, ye men of the world, and soften your hard hearts. The winds blowing hard denounce my vices with a loud tone, saying, Infidel, let the mighty wind of Divine inspiration drive away thine unbelief. It rains ; every drop of rain

talks and preaches, saying, Sinner, wash away thine iniquity with the shower of heavenly grace. My whole body talks, the flesh and bones and the myriad hairs of my head all talk, saying, Remember Him, the Life of life. Thus am I in the midst of many voices and sounds, all upbraiding, scolding, commanding and instructing me. The clamour of myriad voices may be too much, but it is withal edifying and sanctifying. And absorbing too. I live in this world of voices; I have got accustomed to these sounds and words; I even feel joy sometimes. Oh! it is a pleasure to hear the Word everywhere. Omnipresent Divine Sound, Thou hast swallowed me. Talk, talk, Thou Talkative Spirit; preach, preach Thou Thundering Voice. I am all ear. I do not need books. I have enough of preaching in nature. Book lore! *cui bono?*

Paras.—

NEVER argue wltth Satan. Eve argued and was lost. Christ simply said, "Get thee behind me, Satan," and he was triumphant.

THE New York *Independent* has conferred on us rather unusual favour by reproducing in its columns the whole of the second number of our paper,, excepting the gleanings. Our cordial thanks we send across the Pacific. Is it true then that there are many among the liberal thinkers in the New World, whom our Christian brother represents, who appreciate the New Dispensation?

THE Hom and the Abhishek, or Baptism, represent respectively the two great truths embodied in those familiar Vedantic words which we have often used in our Service :—"Yodevognou yopsu :—" "He who is in fire, He who is in water." Let us also turn to *Brihadaranyaka Upanishad* vi. 3. 32 :—"Unto Janak the great Yagnavalkya gave this precept : O King, that One All-seeing God is present also in water."

WE have often wondered why men call God's Voice man's conscience. It may seem to be a mere intellectual blunder, an error of judgment. But it is blasphemous to dishonour God thus by identifying holy heaven with unclean humanity. We wish we could bring all unbelieving men to see and repent for this grave error and blasphemy, and acknowledge the still small voice within to be altogether Divine. Listen to the words of Jean Nicolas Grou :—"We often call conscience that which is in truth God's own voice ; warning, rebuking, enlightening, directing the soul ; our part is to be attentive in listening, and steadfast in obeying this voice. Dissipation and excitement hinder us from hearing it ; it is when we are calm and still—our passions and imagination at rest—that the voice of God fills the heart."

IN the Hindu scriptures devotees are often metaphorically spoken of as fishes. As the fish lives in water, and dies as soon as it is taken out of it, so the loving devotee has no life except in the ocean of Divinity. We are greatly gratified to find that this idea has a parallel in the works of the Christian Fathers. The Greek word *ikhtus*, which means a

fish, is applied to Christ, and Tertullian speaks of true believers as following his example. Referring to the Cainite heresy, the holy Father says: "But we, little fishes, after the example of our *Ikhthus* Jesus Christ, are born in water, nor have we safety in any other way than by permanently abiding in that water. And so that most monstrous creature, who had no right to teach even sound doctrine, knew full well how to kill the little fishes, by taking them away from the water!"

DR. DUFF found in Ram Mohun Roy a zealous friend and co-adjutor in his efforts to found his first Christian school in Calcutta. Not only did the latter offer "the small hall of the Bramho Sobha, in the Chitpore Road," for the purpose, but he also took an active part on the occasion of the public opening of the school. On the pupils refusing to read the Gospels on the score of religious prejudice, Ram Mohun Roy thus argued:—"Christians, like Dr. Horace Hayman Wilson, have studied the Hindu Shastras, and you know that he has not become a Hindu. I myself have read all the Koran again and again, and has that made me a Mussulman? Nay, I have studied the whole Bible, and you know I am not a Christian. Why then do you fear to do it? Read and Judge for yourself. Not compulsion, but enlightened persuasion which you may resist if you choose, constitutes you yourselves judges of the contents of the book." In those days Dr. Duff's alliance with the author of the "Precepts of Jesus" was hated and condemned by almost all Christian missionaries as an "unholy alliance."

Thursday, July 7, 1881.

PRAYER FOR THE QUEEN.

SOVEREIGN of the universe, bless our earthly sovereign, our Queen-Mother Victoria, and bless her rule unto our temporal and eternal welfare. Her throne in India no earthly hand has set up; nor is her sovereignty an accident. Thou, O God, hast planted her throne in this land, and Thou hast placed the imperial diadem over her head and the sceptre in her hand. Thou hast invested her with authority and power over millions of people, and the warrant of her high office bears Thy seal and signature. Our mother, Thy daughter, Victoria, hast thou exalted over the nations. Who can deny her authority? Who can resist her power? Who is her equal in this land? There is none greater throughout the length and breadth of India. And her Administration hast Thou made useful unto those whom Thou hast brought under her sway. The history of British rule and enterprise in India is the history of her deliverance from misrule and oppression, ignorance and superstition and her growth in all that is true and good and beautiful, in wisdom, liberty, happiness and righteousness. Such history is the living Gospel of a nation's exodus from darkness, and its march to the promised land under the benignant rule of the sovereign appointed by Thee. We see in this scripture Thy direct dealings with our nation and Thy manifold gifts to us through the British Government. As we read this holy writ, this sacred gospel, we are drawn towards Thee, O God of Providence, in gratitude and towards Thy daughter in loyalty. We will not say that the British Government has done us immense good, for it is but an earthly instrument in Thy hands. We will render unto Thee our thanks, for Thou hast

done all this marvellous work in our country for our redemption. Therefore our politics is our religion, and our allegiance to Thee and to Thy daughter and servant Victoria is one thing. We humbly beseech Thee to shower Thy choicest blessings upon our mother and benefactress. Grant that she may prosper in Thy wisdom and love and strength, and be more and more fitted to rule her subjects with justice and mercy according to Thy holy statutes. Enable her, O Lord, to be in every way worthy of that exalted position to which Thou hast raised her. Vanquish, Mighty God, all the formidable allies of darkness that may conspire to endanger her rule, and the peace and progress of her subjects. Bless the Royal Family, and vouchsafe unto them Thy safe-keeping and counsel. Bless and guide also all the advisers and counsellors of the Queen-Empress, and enlighten with the light of true wisdom both Houses of Parliament, and all civil and military officers serving under the Crown, that they may all abjure evil and follow truth. Bless also the Governor-General and all the Governors and Lieutenant-Governors and all subordinate officers in India, and help them, Merciful Father, to redress our grievances, to prevent oppression, to recognise our rights and give us moral and material happiness. Bless Victoria, bless her, O God, and grant that we may all love and serve her truly as our Queen-Mother. Grant that her reign in India may be the reign of truth, purity and peace.

PRIDE IN RELIGIOUS MEN.

LET us cast away the pride of conscious strength and wisdom which afflicts us all, and let us joyfully and thankfully acknowledge that all glory belongeth to the Lord. It is not we that eat, but God makes

us eat. It is not we that move, but we are moved by God. It is not we that think and reason, but the Lord makes us think and reason. The least egotism is fatal. Even among the best men such pride has often manifested itself, and ecclesiastical history has recorded in unmistakable language the judgment of God against the sin. Even the great Jewish prophet, Moses, was severely dealt with for having taken unto himself the credit of having brought water out of the rock, and was for that offence prevented from entering the Land of Promise. "Remember the sin of Miriam and Aaron," says the Rev. G. Body, "they spake against Moses, and said, 'Hath the Lord indeed spoken only by Moses? hath he not also spoken by us?' Again recall to mind the sin of Korah, Dathan, and Abiram, who 'went down alive into the pit' through this same sin of pride. 'Korah, Dathan and On rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown: and they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you. Above all, see this temptation and its power on that sad day in which Moses forgot to sanctify the Lord in the eyes of the children of Israel. Forgetting that all his power and might was derived from his God, he stood before the rock and struck it with his rod, when God's command was that he should speak to it. It was as though he deemed that the water flowed through his powerful stroke, rather than at God's command. Forgetting that it was not he, but God in him, who brought rivers of water out of the stony rock, in that sad hour he cried, 'Hear now, ye rebels; must we fetch you water out of this rock?'—and forfeited his right to enter into the Land of Promise."

WORDS OF SYMPATHY FROM THE
NEW WORLD.

WITH what noble enthusiasm the Gospel of the New Dispensation has been accepted in the New World, the subjoined epistle of the Rev. E. L. Rexford from Michigan will show:—

"Most Honoured Sir: Will you permit me to send you my word of cordial greeting from this distant land, and my hearty thanksgiving for the noble thoughts you are sending out to the world in the name of religion. Your noble address at Calcutta ["We Apostles of the New Dispensation"] reached a great number of American readers through the New York *Independent*, and I am so impressed with the essential truth of its principles that I cannot forbear telling you of my joy that such a message in this day is sent to us from the Orient, which has spoken so many times before to the world. It seems to me that you announce the essential law of Christianity, which has been concealed under a mass of ignorant and unappreciative interpretations. I am not at all particular about its being the law of Christianity. It is the law of a real and true *religion*, and I glory in it and thank you. I have been much interested in your movement, especially since the period of your visit to England, and I wish you *God-speed*.

"In this land the liberal Church is struggling against the old and conservative Churches, whose creeds have assigned every body to hell who does not accept Christianity. The conviction is deepening, however, that "In every land he who worketh righteousness is accepted of God." I greet you in the proclamation of this blessed gospel.

"I am pleased and thankful to see in [your paper] a recent exhortation to Mr. Voysey not to hold the attitude he is inclined to hold toward Jesus—an

attitude of semi-hostility and flippant rejection. It is a pungent reproof that one not reared a Christian should exhort a would-be Christian minister to revere Christ. I have observed however in this country that the bitterest enemies of Christianity have ever been its ministers. They were as unreasoning probably when they were ministers as now they are that they have ceased to be such. Your "copulative conjunction" is one of the key words. It is the one interest *and* the other that shall protect and save the world. I take the liberty—which I trust you will pardon—to send you a copy of a discourse which I delivered to my own congregation. It will explain itself. And I am glad to know that it met with the hearty approval of my people. My congregation is one of about one thousand congregations in the United States known as Universalists, and the chief distinction of our faith is that all men are brethren and that God is the Father of all souls and will be their Father forever, and bring all at last in the ages to come into holiness and happiness. I see in your movement the best expression of the great law of unity, and I cannot withhold this word of thanks to you. With great respect I am your obedient servant, E. L. REXFORD, Detroit, Michigan, United States of America, May 23rd, 1881."

For these words of genuine sympathy and encouragement we offer our heartfelt gratitude and love to our American brother. A few such epistles as the above will tend more than any thing else to knit together America and India in loving fellowship at the feet of the common Father.

OUR SUSPICIONS.

YE Christian brethren in the land, we harbour in our mind certain suspicions and we beg you will be so good as to remove them. Do you wish to know what these suspicions are? We shall be candid and outspoken, for we love you with brotherly love, and our respect for you is great. We really fear, brethren, you feel ashamed of Christ. There are certain important things in your Master's teachings and life, which, if strictly followed, would expose you to ridicule and laughter. You are, therefore, we apprehend, constrained for the sake of the nineteenth century to curtail the more offensive and "barbarous" features of Christ's doctrines and practices, and adapt Christianity to the spirit of the age. 1. We suspect you have not much regard for Christ's simple garment, so unlike your own. If you love him, you should put on his flowing garment, at least now and then. 2. We suspect you do not attach any importance to his habit of going to the mountains to pray. Why should you not honour him by doing as he did? Is it foolish or irrational or unnecessary for a disciple of Christ to go occasionally to the hills to pray? Is the servant greater than the master? 3. We suspect that you honour the Son more than the Father, and that your love for the former is greater than your love for the latter. And herein we fear you run counter to your noble Master's remonstrance. Did he not say,—Do not call me good, there is none good but the Father? Why should you not satisfy Christ by giving him only the Son's crown, reserving the larger and brighter diadem for his Father and your Father? 4. We suspect you do not relish the spirit of asceticism enjoined and exemplified by Christ. You do not seem to like processions through the streets with bare feet, playing on the mridanga and the ektara! eating occa-

sionally with the fingers and drinking water in the hands, and such other things pertaining to asceticism and mendicancy. If you do these boldly, people will be led to believe you are not ashamed of the extreme lowliness and poverty of your Master. Do not feel annoyed, brethren, that we have said so. We do not mean to revile you; nor do we pretend, to teach you. You are noble, but we wish to see you nobler. Bright lights ye are; but brighter lights ye ought to be. Let there be no suspicion in the public mind regarding your creed or character.

GOUTAMA'S SERMON ON FIRE.

THE excellent method adopted by the New Dispensation of spiritualizing popular rites and giving a new meaning and a living character to the Hom, Baptism and other ceremonies, is not, it appears, without a precedent in the practices of the Grand Man, the Buddha. A fire broke out while he was seated with his new disciples, the Kasyapas, who had been fire-worshippers. Both these circumstances served as an occasion for a sermon in which Goutama spoke of the extinction of the fiery passions of the heart in the nectar of his teaching. The sermon is preserved in the Pitakas under the title "Aditta Pariyaya Sutta," or Sermon on the Lessons to be drawn from Fire. The following is from Rhys Davids :—

The Sutta affords an excellent example of the method so often adopted by Goutama of inculcating his new doctrines by putting a new meaning into the religious ceremonies of the time, or into the common occurrences of life. The new disciples, who had been worshippers of Agni, the sacred fire, were seated with Goutama on the Elephant Rock, near Gaya, with the beautiful valley of Rajagriha stretched out before them, when a fire broke out in the jungle on the opposite hill. Taking the fire as his

text, the Teacher declared that so long as men remained in ignorance they were, as it were, consumed by a fire—by the excitement produced within them by the action of external things. These things acted upon them through the five senses and the heart (which Goutama regarded as a sixth organ of sense). The eye, for instance, perceives objects: from this perception arises as an inward sensation, producing pleasure or pain. Sensations produce this misery and joy, because they supply fuel as it were, to the inward fires, concupiscence, anger and ignorance, and the anxieties of birth, decay, and death. The same was declared to be the case with the sensations produced by each of the other senses. But those who follow the Buddha's scheme of inward self-control,—the four stages of the Path whose gate is purity and whose goal is love,—have become wise; the sensations from without no longer give fuel to the inward fire, since the fires of concupiscence, &c., have ceased to burn; true disciples are thus free from that craving thirst which is the origin of evil; the wisdom they have acquired will lead them on, sooner or later, to perfection; they are delivered from the miseries which would result from another birth; add even in this birth they no longer need the guidance of such laws as those of caste and ceremonies and sacrifice, for they have already reached far beyond them!

Paras.—

IN the course of an animated conversation with our devotees, the Paramhansa of Dakhineswar lately expounded the Hindu doctrine of Trinity. He spoke of "Bhagaban," "Bhagavat" and "Bhakta" as three entities, yet one in essence,—the mysterious three in one. The first signifies the Godhead; the second, Scripture or Word; the third, Devotee or Saint.

CURIOUS indeed is the account of the *Sweta-dwipa*, the "white island," or continent, in the Mahabharata. It tells us, [XII. 12702] that Maharshi Narada flew up into the sky and alighted on the top of Mount Meru; and looking upwards the north-west, saw the

great island, *Sweta-dwipa*, to the north of the Ocean of Milk, 22,000 Yojanas higher than Meru, inhabited by white men, without organs of sense, free from sin, with bodies of Adamant, umbrella-shaped heads, and a hundred lotus-feet; who with their tongues continually and devoutly licked the universal-faced God of sun-like brightness. These men are described as worshippers of one Deity, *Ekantinah*, monotheists. After paying homage to the white men, Narada invokes the Deity, who appears before him with a thousand eyes, a hundred heads, and a thousand feet, uttering the sacred syllable OM. Such a vision of the Deity even Brahma never obtained. This "white island" has suggested to certain European scholars the unfounded inference that the Hindus possessed a knowledge of Christianity so early as the age of the Mahabharata. Professor Weber says that "the Brahmins went by sea to Alexandria, or Asia Minor, at the period when early Christianity flourished and that on their return home they transferred the monotheistic doctrine, and certain legends connected with it to their own indigenous sage or hero Krishna Devaki-putra, (son of Devaki the divine) who by his name reminded them of Christ, the son of divine virgin, and who had perhaps been previously worshipped as a god; substituting, however, for the Christian doctrines the philosophical principles of the Sankhya and Yoga schools; as the latter may, on the other hand, have influenced the formation of the Gnostic sects." This is a bold but exploded conjecture.

Friday, July 15, 1881.

IS IT FICTION?

A BOMBAY paper talks astounding heresy and illustrates the truth of the doctrine, "the natural man receiveth not the things of the spirit of God : for they are foolishness unto him : neither can he know them, because they are spiritually discerned." Our recent pilgrimages and Baptism are to the *Guardian* fancy and fiction, like the Thousand and One nights. The "expedition to the Jordan" and the administration of the baptismal rite by John the Baptist are, we conceive, sacred things, and what is our surprise when a Christian paper has the effrontery to chuckle over them with worse than heathen complacency? What is there in either of these two things that can excite a Christian's derision? Will he laugh because a number of Indian sinners, in the face of opposition and obloquy, consent to sit at the feet of John the Baptist to be baptized of him? And as regards the Jordan, does he not remember that no water is fit to be administered in baptism unless faith identifies it with the sacred Jordan and makes it quite as sacred? The material Jordan are clear enough to the "natural man," but the spiritual John and the spiritual Jordan are a stumbling block to him, and in sheer disgust and despair he exclaims, this is all fiction! Fiction indeed! Whatever the outward eye sees is real; as for the spirit, of course it is imaginary and unreal! A visit from Christ and Paul and John in the nineteenth century! What can be more unreal! We do not wonder that the matter-worshipping unbelievers of the age should talk and argue in this strain. But alas! for Christ when his own disciples proudly and sneeringly say that spirit-communion with Christ or

John or Paul is like a chapter from the Arabian Nights ! The best way to check this Christian heresy is perhaps for the Hindu disciples of Christ to proclaim boldly that John and Christ *do really* come to them *in spirit*. Can any Christian missionary contradict this fact ? Let him try. Meanwhile we shall go on confounding and irritating every conceited 'Christian' in the land, who failing to understand the higher things of the spirit declared them to be illusory. If a Christian can laugh to-day at Christian Baptism "with opening heaven and divine voice," to-morrow he may say with the unbelievers, who is God ? I know Him not, I have not seen Him !

THE SEVENTH COMMANDMENT.

IN his book on "Christian Institutions," Dean Stanley thus explains the principles of the Seventh Commandment :—"Of this it is enough to say that here also we know well in our consciences that it is not only the shameless villain who invades the sanctity of another's home and happiness that falls under the condemnation of that dreadful word which the Seventh Commandment uses. It is the reader and writer of filthy books ; it is the young man or the young woman who allows his or her purity and dignity to be soiled and stained by loose talk and loose company. If the sacredness of the marriage bond be the glory of our English homes, no eccentricities of genius, no exceptional misfortunes—however much we may excuse or pity those who have gone astray—can justify us in making light of that which disregarded in one case is endangered in all, which, if lost in a few cases, is the ruin of hundreds. It is not the loss of Christianity, but of civilization ; not the advance to

freedom but the relapse into barbarism." These words have a special force and a grave import in India in these days. The seventh commandment has been rigidly enjoined in the Hindu scriptures, and it has always been honoured and respected in the land. The virtue of chastity has been jealously guarded here in all ages. But now amid the ravages of foreign infidelity and vice we really feel alarmed about its future. Scepticism is appalling enough, but when to this is added sensuality, which is already raging furiously in the land, the prospect becomes most dismal. May God avert the impending danger! May He make the seventh commandment always dear to native youths and prevent their "relapse into barbarism!"

NANAK'S TEMPTATION.

THE Sikh scriptures relate the following anecdote of Guru Nanak's temptation which reminds one of similar incidents in the lives of Jesus and Buddha. As Guru Nanak, Bhai Bala and Rababi Mardana were crossing "the immense ocean of life, for five days and five nights," they met Kali Yuga on the way. This strange person had the shape of a woman, and was very horrible to look at; her forehead was crimsoned with human blood, and about her neck was a garland of dead bodies; her hair was dishevelled, and her mouth was wide open. As she came near, Bhai Mardana was sorely afraid, but Bhai Bala said to Mardana that he should have more faith. Nanak said "Mardana be not afraid, but keep thyself still." There was a stick before him, and Nanak said "Mardana, lay hold of that stick and put it into my hand." Mardana did as the Guru had commanded

and as Kali Yuga stood before the Guru, the Guru put forth the stick forcibly into her mouth, and Kali began to scream and cry for mercy. Then came Narad Goswami on the spot and interceded with Nanak for Kali Yuga, and Nanak asked Narad,—“Kali hath power over the world, but hath she power over me likewise?” Then Kali Yuga said, “O great devotee, I know I have no power over thee, neither have I power over the very few persons that are with thee, but why dost thou plead for the whole world?” Then Nanak answered:—“Those that shall walk according to my teachings, thou shalt have no power over them.” Thus vanquished Kali Yuga bowed before Guru Nanak and went away.

PHILOSOPHY OF SONSHIP.

It is no wonder that Europeans of the most orthodox type, men occupying very high places, and full of erudition and piety in the Christian Church should fail to form right conceptions of Christ's nature. The European, scholar though he be, has great many national disadvantages to labour under. His brain is not favourably situated in relation to Christ. We must say Christ is seen better from the East than from the West. We do not boast. We only exult we are so fortunate. The conception of the incarnate Christ is really oriental, and to understand it Europe must sooner or later get orientalized at least in this matter. Marvellous is the philosophy of the incarnation of God in the Son. It seldom occurs to Christian thinkers that the so-called “Son of God” is metaphysically an act of the will emanating from the Divine understanding, or the *Son of God's Will*. The expression may seem strange, but the thought is

sublime, yet strictly philosophical. Let us hear what Origen says :—" We do not say, as the heretics suppose, that some part of the substance of God was converted into the Son, or that the Son was procreated by the Father out of things non-existent, *i.e.*, beyond His own substance so that there once was a time when He did not exist ; but, putting away all corporeal conceptions, we say that the Word and Wisdom was begotten out of the invisible and incorporeal without any corporeal feeling, as if it were an act of the will proceeding from the understanding. Nor, seeing He is called the Son of His love, will it appear absurd if in this way He be called also the Son of His will." What indeed can be more philosophical than to put away all " corporeal conceptions," and regard Christ as merely the son of Eternal Love and the Son of Eternal Will? The happy illustration which follows cannot fail to remind our readers of the Baptism *mantra*, in which the Father was glorified as the " Sun" and Christ as the " Light." It is as beautiful as it is scientific to regard Jesus Christ as the light or splendour proceeding from the Eternal Sun. Origen goes on to say :—" John also indicates that God is Light, and Paul also declares that the Son is the splendour of everlasting light. A light, accordingly, could never exist without splendour, so neither can the Son be understood to exist without the Father." If Christ then means only splendour, or *jyoti* or *tej* emanating from Brahma, the Supreme Light, or *Jyotirmai* , one can easily understand the meaning of Christ's pre-existence in the Divinity. Viewed in this light the incarnation loses its corporeity, and becomes altogether spiritual, and therefore unlimited in space. " The Son of God," we are told, " in respect of the Word being God, which was in the beginning with God, no one will logically suppose to be contained in any place." This prepares us

for the doctrine which the New Dispensation has often so clearly set forth, namely Christ's indwelling spirit in Paul and Peter and Socrates, and in all the saints of God. "Seeing then he was in Paul, who will doubt that he was in a similar manner in Peter and in John and in each one of the saints ; and not only in those who are upon the earth, but in those also who are in heaven ? For it is absurd to say that Christ was in Peter and in Paul, but not in Michael, the archangel, nor in Gabriel. And from this it is distinctly shown that the divinity of the Son of God was not shut up in some place ; otherwise it would have been in it only, and not in another." But is he present in an equal degree in each individual ? No. Only in proportion to sanctity. "Whence it is clear," says Origen, "that Christ is in each individual in as great a degree as the amount of his merit allows." In other words so far as men are holy and divine they are with Christ. So far as a man is in God so far is he in Christ. Grand is this oriental conception of Spirit-Christ. How real, how philosophical !

Paras.—

A HOLY man of old, it is said, summed up the interior life in three words, Flight, Silence, Rest. Flight from all that would lead the soul from God ; Silence internal and external, that it may hear His Voice ; Rest of the heart and mind in Him.

How much misunderstanding regarding the New Dispensation might have been avoided if people had followed the advice given by the holy Fathers. "Let every one then who cares for truth, be little concern-

ed about words and language, seeing that in every nation there prevails a different usage of speech ; but let him rather direct his attention to the meaning conveyed by the words, than to the nature of the words that convey the meaning."

THE Vow of Rest and Meditation, somewhat after the style of the *Chaturmashya*, was initiated on Friday last, the 8th instant. Every evening, from 7 to 8 P.M., the devotees meet together. The minister utters a few introductory words to help the exaltation of the soul above all secular thoughts and worldly cares, and its concentration in the All-Soul. Each devotee then sitting in a fixed posture, still and almost motionless, meditates on the burning presence of God, and gradually enters into deep and tranquil communion with the Sweet Spirit. The meditation, which lasts for nearly an hour, closes with a short prayer and a hymn.

THEY have formed most unworthy notions of Christianity who hold that the truths taught by Christ are to be found nowhere else, and constitute the Christian's monopoly, from which the entire heathen world has been excluded. We wholly disclaim an exclusive Christ. Our Christ is universal religion and universal morality. The very same essential truths which the Lord revealed through Jesus, He had vouchsafed to other prophets as well, and had engraven upon all human hearts. On this point testimony is not wanting in the writings of the early Fathers. Origen distinctly says:—"It is not therefore matter of surprise that the same God should have sown in the

hearts of all men those truths which he taught by the prophets and the Saviour, in order that at the divine judgment every man may be without excuse, having the requirements of the law written upon his heart,—a truth obscurely alluded to by the Bible.”

WHAT we have so often said finds a parallel in the statements of a native evangelist in the Baptist Missionary Society's Report. Read the following:—

“The work of evangelization in India should I think, be purely oriental in its mode. The self-denial of Jesus has to face the asceticism of Shiva and Krishna. The ascetics of India are captain-generals of Hinduism. Profoundly learned men could be found among them. Evangelists should go, like them, without purse, from province to province, and proclaim Jesus and him crucified to the people. Difficulties may arise; but patience, faith, and prayer will surely overcome them. The same Hindus who honour and feed Mahomedan fakirs will honour and feed them. The Mussulmans will not be so hostile as is supposed or anticipated. Ignorant people will sometimes be troublesome; but their antagonism will vanish away like vapor, if the long-suffering and lamb-like meekness of Jesus be displayed in keeping the temper under control and showing love to enemies.”

IT seems surprising but it is a fact, that free-thinkers and sceptics are far more intolerant than those whom blind superstition has driven into hopeless bigotry and fanaticism. The latter are extremely sensitive and would fire up under the least contradi-

tion. But the former are even more thin-skinned, and cannot even bear the thought of tolerating adverse opinions. The Mussulman, in spite of his hideous fanatical hate, may tolerate the Catholic. The Vaishnava may put up with orthodox Calvinism. But tell a modern agnostic that you regard conscience as God's Voice, and he will become furious. Announce the fact that educated Indians go so far as actually to believe in Providence and to shed tears during prayer, and there will be gnashing of teeth among those who most affect to be enlightened and make the most noisy professions of liberalism and love of freedom. The sceptic, the man of little faith, pretends to be the most liberal man on the face of the earth. He expects everybody to tolerate his own dangerous vagaries, but every Theist he must violently attack and malign, and the very name of a true believer is to him an abomination?

Friday, July 22, 1881.

NAMES APPLIED TO CHRIST.

MODERN Christians do not seem to rejoice in a multitude of Divine names. Abundance of Phraseology they condemn as superfluous luxury and hollow hypocrisy. But the Primitive Christians, the holy Fathers,—did they entertain the same opinion? Were they opposed to the application of a variety of names to God? Ah no. They too like Hindu devotees, delighted in addressing their Beloved Lord under different and sweet names. Our "Garland of a Hundred Names," published not long ago, would surely have proved a welcome garland to the revered Fathers, exalted far above the degenerate Christianity

of the present age. How refreshing is it to see that in the depths of devotion and love the pious Hindu and the Christian saint possess one heart, and are united in the sweetest sentiment. A Hymn to Christ, composed by St. Clement, furnishes us with a number of words and phrases, somewhat quaint and running far into the regions of unusual metaphor, which can find their parallel in oriental imagery alone. We gather the following among others from the above Hymn :—Bridle of untamed colts ; Wing of unwandering birds ; Helm of ships ; Shepherd ; King of Saints ; All-subduing Word ; Support of sorrows ; Husbandman ; Fisher of men ; Heavenly way ; Perennial Word ; Immeasurable age ; Eternal Light ; Fount of mercy ; Heavenly milk of the sweet breasts of the graces of the Bride. Such effusions of warm devotion have a charm for us Hindus, which we cannot possibly resist. The stiff dogmatism and cut-and-dry phrases of modern Christianity seem to us foreign. But surely in the Fathers we recognise cognate spirits, kinsmen in devotion, brothers in prayer.

NOTHING SUPERNATURAL.

WE wholly discard supernaturalism, even to the extent of denying its very possibility. Nothing of a supernatural character can ever find a place in our theology. The New Dispensation is throughout natural. If there is anything unnatural in doctrine or practice, rest assured it is at variance with our creed. Our God is the God of nature. Our inspiration is natural inspiration. Our book is the volume of nature. Our guide is the voice of nature. Our language is the poetry of nature. Our salvation is

natural growth. Our eclecticism is the harmony of nature. Our Christ is the Christ of nature. Our Baptism is natural baptism. Whatever really transgresses or transcends nature, and is an acknowledged departure from its established economy must necessarily contradict our faith. We shall have no miracles, no visions, no saintly visitation, no God's writing, no voice in heaven,—nothing, in short, that means either a violation of natural law or keeping nature in abeyance. We believe in ordinary nature and extraordinary nature; we believe in things that usually happen and things that are of unusual occurrence; we believe in common people and in uncommon greatness; we believe in wonders and miracles in the sense of extraordinary and remarkable phenomena. That is to us a miracle which astonishes us by its unusual character, which is wholly unlike the ordinary course of things, and which the known laws of nature often fail to account for, but which can never be regarded as involving the least violation of nature's economy. A transgression of nature is a physical and a moral impossibility. Even God cannot subvert nature. To overturn nature is to overturn God, for God is nature: He cannot contradict it; He cannot be above it. If nature means the uniform working of God, the constitution established by Him, there can be no hostility between the two. Nature and God may almost be regarded as convertible terms. There can be no such thing then as a miracle in its popular acceptation. For God never does, nor can He ever contradict Himself. If it be argued that with God nothing is impossible, we reply that to act against nature, that is, against His own fixed economy is impossible. What is anti-natural is anti-divine, and surely God cannot be anti-God. The craving for signs and wonders, which Jesus so sharply rebuked, argues weakness and want of faith. The greatest

miracle is God Himself, and on earth what more miraculous than the Son of God?

INCARNATION.

THE doctrine of Incarnation is common to Hindus and Christians. Yet their ideas and conceptions of incarnation differ materially. Both believe that when the world is immersed in wickedness and enveloped in darkness the Lord of heaven and earth in the plenitude of redeeming mercy puts on human flesh, and comes down to live on earth as a human being with human passions and feelings, and having achieved the work of redemption goes back to heaven. Both maintain that this incarnation of Divinity is a composite being, God-man, in whom Deity and humanity co-exist. In the estimation of both the incarnation is more than a mere saint or prophet, and is divine, and therefore they give him such homage as is due to God Himself. The Hindu, however, recognises many Avatars; while the Christian looks upon Christ as the only incarnation of God. But is the difference only numerical? No. Far more serious and radical is the difference between Hindu and Christian incarnation. In Hinduism God Himself appears on earth as man. The Avatar is the identical Creator of the universe, the Infinite Supreme Brahm Himself. In Christianity it is the Son of God we see in history. Not the Creator, the Unborn, Eternal, but the First-Begotten Son. The Hindu identifies the Lord of Heaven and the Avatar on earth in an essential and indivisible unity, recognising no distinction and repudiating the very possibility of a difference. The Christian, while recognising the identity, distinguishes the one from the other as the Father from the Son. In Hindu

theology Krishna is the very God of the universe. "I am the cause of the whole universe," says he; "I am the Ruler and the All-sustainer;" "I am the Beginning, Middle, End, Eternal Time." And Arjuna, devoted worshipper, thus prays: "Have mercy on me, God of Gods." The Christian view is summed up in the words of Christ, "I and my Father are one," in which he claims both sonship and identity with the Divine Father. And though he has been adored by many orthodox Trinitarians with almost idolatrous reverence, the fact of his being the Son of God is never lost sight of. Krishna is nothing if not the Almighty God. Christ is nothing if not the Son of God. It is heresy to talk of Krishna as the son. It is heresy to accept or preach Christ as the Father. Christ never said, I am God. He never proclaimed himself the Infinite Father, the Unbegotten Eternal Spirit. He was simply the Logos, an emanation from the Creator; he was born and begotten. He came to do the Father's will, not his own. He was sent by his Heavenly Father to do His work. So he said, and so the true Christian believes. But is the Son entirely human? Is he not invested with divinity in the eye of his numerous votaries, Trinitarian as well as Unitarian, orthodox and liberal? Yes, there is divinity in Christ. Nay in Christ dwells the divinity of the very God, How? As the Father dwells in the son, not as God Himself transformed into humanity. Christ is the Son of God, and as the son manifests the Father, so in all his words and deeds he reveals the divine nature of his Heavenly Father. Is Christ an incarnation? Yes, in the Christian, not in the Hindu, sense. Christ may be regarded as a *filial* incarnation of the Father, if we may so express ourselves, or a filial representation of the paternal nature, or better still, the Father born and begotten in the Son. In comprehending this great truth some may experience

considerable difficulty. But here too, as in many other instances, our oriental and national conceptions throw abundant light. We are quite familiar with the idea of the father being born again as the son. The son is the father reproduced. The wife, in Sanskrit, is called Jáyá, or the person in whom the father is begotten in the form of the son. This Jáyá theory helps us to understand the doctrine of the incarnation of Christ, which is otherwise a mystery and a stumbling-block to many. It is no mere rhetoric that recommends this oriental idea. There is truth in it. The son is really made in the image of the father. How the father is reflected in the face and temper of the son ! In the body and the mind of the son we see the father reproduced in miniature. In the son is the father incarnate. The father lives in himself ; and lo ! he lives again in his son. So the Lord God lived in Himself, the uncreate Spirit dwelling in infinite space. Then was the typical Son born. Or rather the Father was born in the Son. Being His son Christ naturally partakes of the Father's nature, and shines in His glory, and lives in His divinity whose emanation or Word He is. And all who are in Christ are also sons and co-heirs of the Father's kingdom. Let the misguided and the heretical then fling away the fiction " Christ is God," and proclaim Jesus as the Son of God, in whom the Father lives and is glorified.

THE YOGI.—I.

MY greetings to the readers of the *New Dispensation*. I desire to follow the example set by PAGAL, and propose to give my experiences too to the world. I am not a Rishi, nor a Muni, nor an anchorite, nor a

hermit. I am not a recluse. My habitation is in the midst of a populous city. Kinsmen and friends surround me. Yet in such a place I manage to ply the Yogi's trade in my own way. In breath, trance, illumination, hybernation I have no faith ; mysteries and occult sciences I practise not. Humble is my Yoga and sober. Yet I profit by it, and I rejoice in it. To me Yogi life is so awfully real, and yet so deliciously sweet. I sit before my God, and see the Eternal face to face, and I smile and feel excessively happy. This is my Yoga ; I pant for nothing more. I make no effort, I do not pass through laborious and artificial processes of concentration. I observe an easy posture, and cherish an easy mind. No imagination, no fiction, no attempt to conjure up a fabled deity or a romantic heaven. Morbid imagination, delusive fancy, I take care to banish from the mind before I sit down to meditate. Nor do I follow any earthly Guru or the directions of any book. I throw myself into a most natural attitude, and with the utmost ease and simplicity I begin my Yoga. My God-consciousness is the whole philosophy of my Yoga, and in this alone I realise abundant joy. I sit. I am conscious of the presence of my God, and I smile. All this takes only two minutes ; and so nothing can be simpler or easier. The secret of the whole thing lies in *seeing* God, or such a vivid and immediate realization of the Divine presence as would enable one to feel that he is actually seeing the Spirit-Face. When this is done, Yoga becomes as simple and easy as breath, and one may practise it while walking through the streets or amid intervals of pressing business. If I try to call in the presence of God, if I constantly strive to rub or contract or squint my eyes, or change places, I feel I have lost my position, and am only groping and struggling. I must see my Loving Father easily, readily, clearly, vividly, joyfully. An effort to per-

ceive ! That cannot be. It is unnatural. To see one must see outright, at once. Or he imagines. True Yoga is like this,—Here art Thou, O my God : I plunge into Thine infinite joy. So true, so sweet, so easy is my Yoga. If you wish you may have it.

Paras.—

THERE are three significant names in the later Vaishnava dispensation, which etymologically suggest the doctrine of Trinity. These are Adwaita, Chaitanya and Nityananda. The first means One without a second, or the Father ; Chaitanya means Wisdom or Reason or Logos ; Nityananda signifies Eternal Joy or the Comforter.

ON Saturday last, intelligence was received of the death of the wife of our beloved Apostle, Gour Govindo Rai, which melancholy event occurred, on the 13th instant, in a small town near Rungpore. She had suffered from chronic dyspepsia for more than a year, and her sufferings ended in death. She was lowly and meek, patient and modest, and she bore much privation with ungrudging calmness. For the soul of our departed sister prayer was offered in the Sanctuary, on Sunday last. Her two little boys offer themselves as worthy objects of special solicitude and charity, and we appeal to our friends in the hope that the little ones may be reared up as they ought to.

DEAN STANLEY is dead. In him the Broad Church has lost its leading spirit, Christianity one

of its most valued votaries, and Christ one of his most amiable and large-hearted servants. A sworn opponent of narrowness and sectarianism, he did his work within the Church silently and quietly ; and surely none has done so much in the present century to liberalize the Christian faith and develop the spirit of the New Dispensation in the West. Noble spirit, thou hast done thy Master's work well, and a rich crown awaits thee. The services thou hast rendered to the cause of liberal thought, the world accounts a priceless legacy, which it will ever cherish with the profoundest gratitude. A soul so sweet breathes perfume celestial. Truly did we love and honour the Dean when he lived. Now that he is gone to a higher world, we fervently pray, with all fellow-Theists in India and with all friends of the universal Christ throughout the world, that the Lord may confer His choicest blessings on His loved child.

IT was a happy idea that led two of the leading Native Christians in Calcutta to get up a dinner party, on Friday last, liberal enough to include Christians and Brahmos in a feast of love. Such events are to us providential and indicate the workings, so significant and suggestive, of the finger of the Living God in the edification of His future Church. That those among our countrymen who really and truly love Christ, whether Christians or Theists of the New Dispensation, should maintain towards each other an attitude of hostility, as heretofore, is not as God wishes. He desires union, and who can resist Him ? More than fifty guests, among whom were four Scotch missionaries, sat down on a piece of carpet stretched on the floor, and enjoyed sacred music to the accompaniment of the mridanga, violin and the ektara.

And then followed a sumptuous repast in thoroughly native style, the Reverend gentlemen also partaking of it as best they could. This attempt at social re-union, in which God should reign supreme and the love of Christ abound in every heart, was a decided success. We ought to have more of such commingling.

THE best definition of a Christian we have come across is that given by Justin Martyr. It is simple and clear. Every man who lives with Reason or the Word is a Christian. The Logos makes a Christian. Therefore there are other Christians besides those whom usage has given the name. How many even among the so-called 'heathen' and non-Christian people are entitled to be included among true Christians and worthy of honour as such ! The unequivocal testimony of Justin we commend to our readers :— We have been taught that Christ is the first-born of God, and we have declared above that He is the Word of whom every race of men were partakers ; and those who lived reasonably (*i. e.* with 'reason' or the Word) are Christians, even though they have been thought atheists ; as, among the Greeks, Socrates, and Heraclitus, and men like them ; and among the barbarians Abraham and Ananias, and Azarias and Misael, and Elias, and many other. So that even they who lived before Christ, and lived without reason, were wicked and hostile to Christ and slew those who lived reasonably."

OUR progress in Christian spirituality and devotion ought to be to the Christian missionaries in

India a matter of hearty congratulation. But it seems to have engendered feelings of a different order. Jealousy and anger, derision and sarcasm, contempt and bitterness enter into the composition of those spicy greetings with which the narrow-minded among the Indian Padres—we must except those of large souls, for they are really Fathers and brothers unto us—favour us every now and then. Why is this so? Should not the New Dispensation occasion rejoicings in all Christian Churches in the land? Should not every Christian sincerely rejoice that his Hindu brethren are at last coming to his Captain, drawn by the Holy Ghost, and that hundreds are boldly acknowledging those truths which he has so long been preaching? How great should be the joy among Christian missionaries of all sects that almost without any effort on their part India is organizing a national movement, in the fulness of time, towards primitive and apostolical Christianity! But instead of joy and congratulation there is hate. Why? Because we will not enter the holy city by the particular gate named by each denomination. We pity these men. They weep where Christ rejoices.

Friday, July 29, 1881.

LET THERE BE NO COWARDICE.

SPEAK with authority, and you are sure to be ridiculed and condemned as a man eaten up with conceit. But if you stammer and make apologies, and speak with a hundred misgivings and waverings, people will honour you, and among the respectable and popular believers of the day your name will be enrolled. In this world of ours doubt seems to have

more admirers than faith. I think so, I suppose, It may be, Perhaps, and all such phrases implying uncertainty will be received everywhere with approval and even applause. But an emphatic asseveration the world will not tolerate. The child of doubt gets the crown of glory ; while the man of faith retires loaded with indignity. Dare you say, Here is my God ? The offence may cost you your life. But great is your reward if you say, after the manner of half-hearted sceptics, " I think, judging from the evidence of design that something, like a First Cause exists." So with regard to every truth and doctrine you must speak without authority. The age is very bad for those who claim to be the apostles of God, who speak as God makes them speak, whose certainty of faith makes the earth tremble. Such men are almost ante-diluvian, and can hardly expect to find favour in the nineteenth century. The New Dispensation is simply intolerable. For whatsoever it says it says with authority. God speaks through it, and therefore it has no faltering accent. It speaks with power. Every word it utters goes forth thundering. No wonder then that many Hindus and Christians should carp at the tone of the present Dispensation. They dislike us because we do not speak like them, with *ifs* and *ans*. In matters of faith, we hate the feeble and tremulous tone of the doubter. If we speak we must speak authoritatively and firmly, or we shall not speak at all. We will not play the sycophant's or the coward's part. We will not outrage Heaven's majesty by using the language of infidelity with a view to please man. In the kingdom of the New Dispensation, the Lord has gagged the coward's mouth. Truth is heroic.

SUPERSTITION AND UNBELIEF.

IN trying to escape the horrors of superstition one should take great care not to dash against the rock of scepticism, where grim Doubt and Death make shipwreck of unguarded humanity, and men and women daily perish in numbers. Between the Scylla and Charybdis of superstition and infidelity, who can lead our frail bark securely into the haven of the New Dispensation? None but the Divine Captain? Let us take note of the dangers on our way, and watch and pray that we may be saved from both these evils. A is superstition; B is unbelief; C is the New Dispensation. Beware of A and B, and pass on safely to C.

- A. God speaks to me.
- B. God never speaks to man.
- C. God has spoken at sundry times and does still speak to men.

- A. Behold fire in the bush.
- B. Divinity nowhere.
- C. Fire of Divine presence everywhere.

- A. The Vedas are the only scriptures.
- B. No scripture written by God.
- C. He writes the truths of all scriptures.

- A. God have I seen.
- B. None can see or know the Unknowable.
- C. Though Incomprehensible, Him every devotee can see with the spiritual eye.

- A. Only my religion is true, all the rest is false.
- B. There is no true religion.
- C. Every religion is saving so far as it inculcates truth and purity.

- A. Mahomet alone is the apostle appointed by God to save mankind.
 - B. There is no apostle, no prophet.
 - C. All saints, reformers and martyrs, and the leaders of all great religions are Heaven-sent apostles.
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- A. Christ is the way.
 - B. Christ was an imposter.
 - C. True sonship, such as Christ taught and exemplified, is the way.
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- A. Only this river is holy.
 - B. No water is holy.
 - C. All water is sacred when it reveals God.
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- A. Take me, exclude the rest.
 - B. Exclude all.
 - C. Include all.

NEW SOCIAL CODE.

THE New Dispensation renders a new social code indispensable and inevitable. Faith must reach the solid ground of life, or it cannot stand. If we have reformed our ideas and feelings must we not reform our domestic and social life? If the light of a new faith has entered the chambers of the heart, surely it will burst upon all the affairs of our daily life, and upon all the varied relationships and obligations of our social existence. All over India, men and women, the young and the old are being leavened, consciously or unconsciously, with the high and broad principles of the New Gospel. Soon will these persons with new ideas rise to demand,—if they have not already de-

manded,—new rules of life in keeping with those ideas. A new code of social rules is thus the demand of the age. If not detailed laws and by-laws, at least the general and fundamental principles of social purity and happiness, the emancipated and spiritualized India of the New Dispensation most urgently demands. Who can be deaf to the cry? If the code in demand is not forthcoming, the romance of the present Dispensation will evaporate after a time as a shadowy beauty, and pass away as the baseless fabric of a vision. Mere theology may shine and burn for a while, but it cannot last. Nor is it likely to spread or find favour. A new system of eclecticism, made up of the truths and principles of all religions, may shine like yonder rainbow in the high heavens, but men will not trust it if it is wanting in reality. Life alone can recommend a creed to the acceptance of mankind. Is the Gospel of the New Dispensation a mere combination of theologies, or is it eclectic truth exemplified in eclectic life? Surely the light vouchsafed by the Lord unto this nation is the light of life as well as doctrine. It is not merely the union of Hinduism and Christianity and Buddhism; it is also the union in life of Jesus and Chaitanya, of Goutama and Moses,—of yoga and bhakti, conscience and wisdom and love. In our understanding the *lights* of all ages, and in our character the *lives* of the saints of all ages shall be amalgamated in a beautiful synthesis. The man of the New Dispensation must mould his daily life, perform all social and domestic ceremonies in his house, such as marriage &c., and regulate his dealings with his wife and children, his parents and brothers and sisters, his masters and servants, according to a definite social code, in which the examples of all saints and prophets shall be duly harmonized. Such a code let us ask the Lord to give us. The fundamental principles of social morals which ought to guide us

we shall endeavour to discuss with the aid of His light.

THE PAGAL.—IV.

I THINK I belong to the "violent" species of Pagal. There are some men in the lunatic world who are quiet and mild and perfectly inoffensive. Irritate them, beat them, they are quiet as lamb. They are always muttering alone, and do no harm to any person. But there are others who are violent and mischievous. Anybody that comes in their way is sure to be molested and abused and maltreated. They will beat anybody they see, or pelt stones or administer blows, or cause grievous hurt. Nay if greatly irritated, they may even take the offender's life. Many a brother-pagal, I know, has committed murder in a fit of uncontrollable rage. I am one of this class. Where I live you will find sharp weapons, hard and heavy stones, and several other missiles intended to do harm to those who may incur my displeasure. My eccentricities offend great many people that pass by, and I am always trying, by words and gestures and deeds to annoy people. I am so mischievous that I am always inventing things which are most calculated to vex people. Directly they get angry they come closer to me, and begin to protest and remonstrate. I laugh at their folly. They become desperately wrathful, and after abusing me most wantonly for my unpleasant and atrocious oddities, they begin to beat me. Now it is my turn. Can I bear such indignity and persecution? I do not owe these men a single penny. Why then should they disturb me? If they do not like my eccentricities and pranks—they are quite innocuous—let them go away. Why should they

malign and maltreat me? If they ask why am I constantly irritating them by my oddities, I say, it is my nature, it is my *Paglami*. But they are not Pagals. Why should they then treat me thus? Well I must be revenged. My enemies, not one or two, but a thousand, must be made to learn a lesson. And I am ready. A big piece of stone, weighing some ten seers, cut out of the hill of patience, I hurl against the head of an antagonist, and lo! he is levelled to the ground. Some run away, but others are thrown into fits of frenzy by my triumph. Sharp arrows of kind words I shower upon the desperate mob in an exulting spirit, and I disperse them like chaff. Others come in, and a large vessel full of the water of forgiveness I pour upon their unfortunate heads. As my excitement increases, I run about the streets with the hot coal of prayer, and apply it to every body I meet with. If I find they are still clamouring and reviling I instantly pierce them with sharp and long-continued taciturnity. This inflicts fatal wounds, and is most telling; and as I defeat, one after another, my endless foes, I add insult to injury by exulting and rejoicing and dancing about ferociously. I am desperate. My indignation has at last reached the boiling point. I fiercely brandish the sword of forgiveness, and plunge it into the breast of many a foe. And lo! a torrent of blood! Well served, troublesome foes! Forgiveness, charity and prayer are really most violent weapons of chastisement, and I am assured I could not live for a moment in this world without them.

Paras.—

IT gratifies us to observe, in quarters where we least expected it, a hearty appreciation of our humble labours for the reformation of our country. An officer in the Austrian service, a Lieutenant, writes most

approvingly and thankfully of the "light in the east," and fervently prays that the works and doings of our Church "may be crowned with the best success." God bless the Austrian officer for his brotherly sympathy !

THERE are men who expect us to write less indignantly, severely of the prevailing sensuality of the age. We write always under an overwhelming sense of the dire evil, and a prayerful consciousness of our grave duty towards the important interests at stake. and therefore the least departure from our line of action is simply impossible. We have no choice in the matter. The pen writes as the Lord dictates. Our onslaughts upon the two formidable enemies of the New Dispensation, infidelity and sensuality, must always be characterized with unmitigated and ruthless severity. Satan deserves no mercy. To treat him lightly is to welcome his infernal reign. The best way to put down vice is to attack it desperately. Nothing is strong enough when the moral interests of future generations are considered. If there are drunkards, and profligates, adulterers and friends of harlots among our educated classes, whether Brahmos or non-Brahmos, who are secretly carrying on their infernal works, the New Dispensation must make them quake and tremble. Let us pray and fight till these men give up their filthy trade, and the country is freed from the pestilence.

Friday, August 5, 1881.

DRAMA.

THE drama exercises an influence upon society hardly inferior to that which the press has been ac-

knowledge to exert upon the destinies of nations. Nay its influence is even greater. But as every good thing in this world is liable to abuse, and has proved a prolific source of mischief, the drama is no exception. In this country the history of the drama during the last twenty years has not been altogether such as to cause rejoicing and congratulation. It is a chequered history with extremely dark shades. National morals have suffered grievously, and many there are who hesitate to send their sons to native theatricals lest they should come back with their tastes corrupted and their baser proclivities inflamed. Are we then to reject the drama? It is a sacred gift of God; at least so we regard it, and so we revere it. So potent an instrument of national regeneration every true reformer must feel tempted to wield in the interests of his own country. Is it not possible to bring serious subject on the stage? May we not teach the profligate to repent, help the worldly-minded to become godly, arrest the growth of prevailing unbelief, and turn the nation's thoughts, tastes and sentiments towards God and truth through the drama? May we not thereby advance the cause of the New Dispensation? Yes, we may. The question is,—Will God consent to have His holy Dispensation represented on the stage? Does He wish it? Does He command it? Let us devoutly ask the Lord.

IS THE BIBLE INSPIRED?

TOUCHING the inspiration of the Bible in particular and Scriptures in general we have a great deal to say, which the wise, we have no doubt, will accept though the captious may not acquiesce in. What do the words Scripture, Shashtra, Revelation, Word of

God, Gospel, &c., mean? Is there such a thing as a message from heaven? Now it is well-known to our readers that we are not like the old school of Deists. We do not deny scripture as they do. We have faith in God's revelation. The inspired Word of God is a reality. All this we admit. But in our own way. That a book has come down to us from heaven, cut and dry, containing lessons for our guidance and salvation, we do not believe. As a meteor falls from the high heavens, even so dropped a dazzling gospel-light! This story is too fantastic for our credence. Inspiration is not an ethereal rainbow delusion like that. It is real: it is solid. It is neither a written nor a printed book. Nor is it a voice behind the clouds speaking like thunder unto entire nations through their accredited prophet-leaders. We wholly disbelieve in the inspiration of words written or words spoken. Neither in the pen nor in the lips can there be inspiration. Only in the action of Providence in history and in the human soul is inspiration possible. The Holy Spirit writes only Dispensations, if He writes at all. He inspires only the actors in His own drama of the world's redemption. He breathes into their inner consciousness, and into the whole economy of the dispensation whereby He saves nations from sin and untruth. Is the Bible inspired? We say both the Old Testament and the New Testament are inspired. But the books are not and cannot be inspired. The inspiration lies only in the events which make up the Jewish and the Christian dispensations. Moses was inspired and Christ was inspired, and all prophets and apostles who played subordinate parts in the drama were inspired. Nay the whole plot was the result of the sustained action of God's inspiration in delivering the Jewish nation. The Jews were led by the Spirit of God, and the history of their deliverance from superstition and their march to the

kingdom of heaven, both under Moses and Jesus, is the Word of God. We mean the living history not the dead narrative: the fresh events as they occurred, not the lifeless traditions recorded on paper. The letter killeth. Convert a living saint into a beautiful picture on canvas, convert living apostles into antiquated doctrines, transform living events into lifeless ceremonies, and burning enthusiasm into the cold dogmatism of books and creeds, and you kill inspiration. What you read in the Bible *was* inspired. It would be incorrect and wrong to say the Bible *is* inspired. Inspiration dwells in the fact-Bible not in the book-Bible, in the living Gospel, not in the letter of the book.

OUR REPLY.

TO our Native Christian brethren in India, our affectionate greetings. We accept your kind words and cordial good wishes with unfeigned gratitude. You are our brethren in Christ. Nay you are unto us the visible tabernacle of Christ in India. Therefore we love you and we honour you. And though we differ, you are our brethren. First, because you are our fellow-countrymen and kinsmen in the flesh. Secondly, you are kinsmen and co-heirs in Christ Jesus. Therefore you are doubly dear to us, and we are mutually bound in the lasting bonds of fraternal alliance and spiritual fellowship. We only trust and pray that the Merciful Lord may strengthen our attachment, and so adjust our mutual relations that we may co-work in advancing His cause and establishing His kingdom in this land. The New Dispensation is verily a Dispensation unto you as well as unto ourselves. In it the living Christ will unite with

the Prophets and Saints of India, and fulfil in wondrous ways the prophecy of a Euro-Asian Church. You are right in welcoming this Dispensation as a light from heaven, which is drawing India towards Christ and God. You are also right in holding that we "have not quite found the truth yet." Truly we are yet very far from the kingdom of heaven, and see as through a glass dimly. You complain, brethren, of our metaphorical language. As we have been brought up in the school of Christ, and have learnt literature at his feet, we cannot possibly renounce the habit of talking in parables and indulging in the sweet poetry of faith. Not our language, but our thoughts and ideas are a stumbling-block unto others, and if they do not understand us, they will do so hereafter as they get familiarized with our ideas. We do not mystify others. Our critics dream; we do not nod. In the next place allow us to observe that truth is not exclusive but all-inclusive. Christ includes Chaitanya. Hence the impossibility of separating the one from the other. We belong to Christ and not to any body of Christians. Therefore we abjure the Christian name, and prefer to call ourselves Christ's Hindu disciples, and not Christians. We have all things in Christ, all Scriptures and all Saints, and therefore we deny exclusivism. It is true, beloved brethren, that we are reluctant to "follow the beaten track." Our originality is of the Lord, and if He will take us through new ways and fresh fields we must follow Him. It is not our judgment that we follow, but the guidance of the Holy Spirit. God grant you peace!

RAM MOHUN ROY'S LETTER TO LORD
WILLIAM BENTINCK.

THE following letter of Rajah Ram Mohun Roy addressed to Lord William Bentinck will be read with interest :—

To the Right Hon'ble Lord William Cavendish Bentinck.

My Lord,—From the kindness I have so often experienced from your Lordship I trust to be pardoned for my present intrusion in a matter solely concerning myself but in which your Lordship's condescension has induced me to persuade myself that you are pleased to take some interest. Having at length surmounted all the obstacles of a domestic nature that have hitherto opposed my long-cherished intention of visiting England, I am now resolved to proceed to that land of liberty by one of the vessels that will sail in November, and from a due regard to the purport of the late Mr. Secretary Stirling's letter of 15th January last and other consideration, I have determined not to appear there as the Envoy of His Majesty Akbar the Second, but as a private individual. I am satisfied that in thus divesting myself of all public character my zealous services in behalf of His Majesty need not be abated. I even trust that their chance of success may be improved by being thus exempted from all jealousy of a political nature to which they might by misapprehension be subjected. As public report has fixed an early day in October for your Lordship's departure to examine personally into the condition of the inhabitants of the Upper Provinces, I take the occasion as the last that may offer in this country for the expression of my sincere wishes for your Lordship's success in all your philanthropic designs for the improvement and benefit of my countrymen. I need not add that any commands for England with which your Lordship may

Paras.—

THE young Brahmin having completed the career of a *Brahmachari* or bachelor marries and becomes a householder, *Grihasta*. The scriptures enjoin on him the performance of all domestic duties and especially the five *maha-yagnas*, or great acts of worship. These are, 1. the worship of the Supreme; 2. the worship of departed ancestors; 3. the worship of the gods; 4. the worship of all created beings by giving rice, grains, &c., to animals to devour; lastly, *manushya-yagna* or worship of men performed by hospitality to guests. These *maha-yagnas* embrace the whole round of man's obligations, duties to God, to man and to the inferior animals, and are calculated by regular daily exercise to keep alive faith in God and immortality and all the active virtues of social life.

THE mutual duties of parents and children are thus clearly set forth in the Buddhist scriptures:—

Parents should

1. Restrain their children from vice.
2. Train them in virtue.
3. Teach them arts or sciences.
4. Provide them with suitable wives or husbands.
5. Give them their inheritance.

The child should bind himself by these vows:—

1. I will support them who supported me.
2. I will perform family duties incumbent on them.
3. I will guard their property.
4. I will make myself worthy to be their heir.
5. When they are gone I will honour their memory.

AS an indubitable proof of the growth of spirituality and the spread of asceticism and deep communion among advanced Theists, we have great pleasure in recording another accession to our apostolical staff. It is a remarkable fact that in the face of the most formidable opposition and the repeated assaults to which our dear Church has been subjected during the past decade the Lord's people have stood firm and there has not been up to this time a single case of defection or backsliding. Not only have these people maintained their high position with unswerving loyalty and increasing zeal, but their number, thank God, has been increasing. The devoted twenty-two must feel cheered by the intelligence that the Lord has just added another brother to their ranks. Bhai Kali Sankar Kobiraj of Rungpore, well-known for his superior wisdom and devotion has been moved by the Holy Ghost to exchange his secular vocation for the vow of asceticism and poverty. May he stand unmoved and daily prosper during the period of probation !

HOW the Gnostic resembles the Hindu sage in his idea of the utter extinction of desire will appear from the following :—“ Next, as respects the passions and desires. The characteristic of the Gnostic is, not moderation of the passions, but exemption from them. He retains those appetites necessary to the preservation of the body ; as hunger, thirst and others. But passion and desire are wholly eradicated from his breast. He is not subject to pleasure or pain, to fear or to anger. ‘ To have passions which require to be controlled, is not to be in a state of purity.’ Even those emotions which have a semblance of good as ‘ boldness, emulation, joy’ are not felt by the true

Gnostic. Clement will not allow that the perfect man desires even good. The Gnostic by love, has already attained to that in which he is to be : he anticipates hope through knowledge ; he desires nothing, because he already possesses, as far as it is possible, the object of desire." This is exactly the Hindu idea of yoga, in which the soul is believed to kill desire, and renounce both pleasure and pain, good and evil.

THE touching incidents of Buddha's retirement from the world and his final separation from his beloved wife, as given below, must recall to every Bengali mind similar events in the life of Chaitanya. "That night," says Rhys Davids, "at midnight he (Buddha) sent his charioteer Channa for his horse, and whilst he was gone he went to the threshold of his wife's chamber, and there by the light of the flickering lamp, he watched her sleeping, surrounded by flowers, with one hand on the head of their child. He had wished for the last time to take the babe in his arms before he left, but he now saw that he could not do so without awaking the mother. As this might frustrate all his intentions, the fear of waking Yasodhara at last prevailed ; he reluctantly tore himself away, and, accompanied only by Channa, left his father's home, his wealth and power, his young wife and only child, behind him ; and rode away into the night to become a penniless and despised student and a homeless wanderer." Equally touching is the account in the Puranas of Dhruba's taking leave of his sleeping mother.

Friday, August 19, 1881.

CHRIST'S YOGA MANTRA.

CHRIST was a great yogi. His transcendental yoga is the wonder of ages. We prefer to call him Rishi Khrishta. A rishi and a yogi he pre-eminently was. His life was one continued yoga or communion with the Heavenly Father. His yoga was, however, active and philanthropic, not mere meditation or *nirvan*. It was union with Divinity as well as union with humanity. It was spiritual as well as social. It embraced devotion, contemplation, and communion as well as sympathy, charity and philanthropy. A will attuned in all things to the Father's will was the secret of his yoga. He loved God and he loved man, and such was the identifying effect of his love that he felt he was one with God and one with humanity. In the deepest and most loving communion he and God and humanity were all interknit and interwoven. It was not merely a sentimental reverie, not fits of nervous trance or ecstatic excitement. It was a steady, sustained and abiding intercommunion of Divinity and humanity in actual consciousness. This unity is the highest yoga which man is capable of. In order to bring about this yoga condition of the soul certain mantras are indispensable, the meaning and spirit of which must be continually revolved in the mind for some time. All foreign and unwelcome thoughts must be banished, and with the help of certain sacred words or mantras the mind must be made to concentrate its attention in God. Such concentration, cultivated habitually, culminates in true yoga, such as Rishi Khrishta perpetually enjoyed. What are those helpful mantras? Let us refer to St. John, ch. xiv., and we shall find the key-note to Christ's yoga.

"I am in the Father."

“And the Father in me.”

“Ye in me.”

“And I in you.”

These sacred words are Christ's yoga mantras. Let us all practise them, uttering the words repeatedly, so that their spirit may enter our hearts and go into the depth of our being. Repeat the mantra “I am in the Father,” “I am in the Father,” in Sanskrit or English or Bengali or any other language, and let the utterance be with the whole heart, and your soul will in time be a yogi soul, united to God on the one hand and to humanity on the other.

COWARDICE.

HUMAN society hates and shuns the coward. He is considered to be despicably mean, and his company is loathsome. The very word ‘coward’ grates on the ear, and is repulsive by reason of its associations. There is something foul and filthy in it. To say of a man that he is a coward is to brand him as an unclean outcast, unfit for association with respectable people. It is not merely the religious few, but even the millions who form secular society execrate such a character. If the coward is so hateful, let us see what it is that makes him ignoble and ugly. What is it that makes men shun the coward all the world over? Want of magnanimity, the spirit of mean vengeance and vindictiveness, selfishness, vanity, conceit, these constitute that foul commodity called cowardice in which little minds so freely indulge. The man who is not noble or generous enough to forgive, but cherishes always petty spite against his enemy is a coward. Who is there on earth so degraded and vile, so thoroughly destitute of the noble sallies of generosity

and love and all that elevates and exalts humanity, as the little vengeful and venomous reptile that crawls and creeps on the ground below? Yes, it is the unforgiving coward sworn to harass, persecute and destroy his foe who is a snake in the grass. Pity the poor thing! A man who has not the courage to forgive, and is always bent on mischief like the sly fox, deserves pity for his meanness; while the generous soul that complacently forgives all transgressions and wickednesses on the part of the neighbour, and hugs the persecutor to his loving heart is a noble and magnanimous being, before whom the world prostrates itself with deep esteem and reverence. And why is the unforgiving vindictive reptile-man so universally hated? Because in God's Kingdom such a creature is simply intolerable. The Lord wishes that all His children should learn of Him to love and forgive their offenders and put down cowardly mean revenge by strong public opinion. Let us then by stern reproof and indignant protests, and with Divine help, educate the mean little reptile into forgiving and divine manhood.

WHERE IS THE YOGI WIFE?

THE religion of a bachelor does not and cannot be made to apply to a married house-holder, even though the latter be an ascetic. Not even the most rigid vow of poverty can exempt the latter from the duties and obligations of the domestic tie. He who has once taken the matrimonial vow is bound to stick to it all the days he lives. He cannot affect to think himself to be a bachelor who owes no duty to his family. To his wife and children he is bound by life-long engagements, which are inviolable. He may make himself

poor, he may mortify himself, he may adopt the life of a faquir or mendicant, but he has no right to cancel obligations he has once contracted. He must in theory as well as in practice, recognise his wife and children, and can never ignore them. No pretext, however plausible, will justify the neglect of conjugal duties. Let the bachelor be as a bachelor and a spinster as a spinster. But a husband is a husband, and a wife, a wife, and must feel and act as such. The man who has sold himself to God and lives in perpetual devotion may feel reluctant to involve himself in the cares and trials and pressing duties of the household, and may wish to be separate from uncongenial companions, though near and dear. Yet he must do his duty, however unpleasant. He who is unmarried has only himself to look after, but the married man has a double charge and is responsible to God for himself as well as his wife. Has he done all in his power to educate and elevate the soul of his wife? Has he given her the richest treasure on earth, the saving faith he has received from above? Has he made his wife wise with the wisdom of God and rich with the riches of heaven? Or does he only make her drudge and toil as the slave-woman is made to serve her master? Or does he only endeavour to satisfy her with money and ornaments, with gaieties and frivolities, with voluptuousness and revelry, as the sensual lavish upon the courtesan? If so, he stands convicted before the throne of the Almighty. Let him remember that the wife has a soul, which the Lord has committed to his care, and which he must improve and enrich in the best way he can. If he is devout, let him make his wife as devout. If he is an ascetic, let him make his wife also take the vow of poverty. If he is a *Yogi* he is bound to try his best to make his wife a *Yogini*. If he rejoices in living in a lonely hermitage, far away from the busy city, let him per-

suade his beloved partner to share the joys of the retreat. According to the Hindu scriptures the wife is the husband's *sahadharmini*, partner in faith. So may she be ! Ye Hindu husbands, if you have taught your wives literature and science, teach them *Yoga* and *bhakti*, and let them share the highest joys and blessings of your spiritual life.

THE HEAVENLY MOMENT AND THE INFERNAL HOUR.

Do not trust the hour or the year. Build what you have to build upon the moment. The moment achieves salvation ; the hour defeats it. The Holy Ghost works instantaneously, not by degrees. The light from above comes at once. The fetters of sin are knocked off in an instant. The hour seems larger and more influential, sixty times more potent than the minute. But the reverse of this is true. The hour does not possess even one-sixtieth part of the might and force of a minute. The day is three hundred and sixty-five times more potent than the year. The intensity of spiritual force is in inverse ratio to duration. The longer the time the feebler the force. The moment represents the maximum force of heaven. The Divine power that sanctifies and saves is concentrated in a second. Conversion is like annihilation by artillery,—flash, roar, explosion, all in a minute. Down comes the ball, and the foe is crushed to atoms instantaneously. So comes the Holy Spirit from heaven and crushes sin, and sanctifies the sinner in an instant. Divinity hates delay, and is most economical and earnest in regard to time. All the operations of the Spirit are wonderfully rapid, and defy observation. The law of God is inexorable and immutable in this

matter. Whatever is good is done instantly. Faith, love, enthusiasm, joy, hope, purity, all these grow and appear at once, in a moment, in the natural condition of the soul. It is wrong to suppose that these grow slowly and gradually, and are the product of long processes of deliberation or habitual exercise. The spiritual experiences of the world testify to the truth that men either believe in God and love Him at once or not at all. True faith springs outright, and is the outcome of a moment. The perception of God too is instantaneous, like physical perception. The eye sees an object all at once; the time it takes is incalculably brief. Who can tell how long we look on before we see. To open the eye is to see. There is hardly any conceivable interval. So is it when we hear or touch or smell or taste. The senses work instantly. The soul's senses likewise work with lightning speed. Here is God, we see Him immediately. He speaks, and we hear His voice as soon as it reaches the ear of conscience. Is there a temptation to be overcome? It must be done in an instant. Witness Christ. It took him a moment to utter those words "get-thee-behind-me-Satan," and in a moment Satan was gone. If we wish to rejoice in the name of God, we must rejoice directly we hear that holy and sweet name. The very sight of beauty must awaken love and joy; if it fails we may look on for years, we shall experience no love, no joy till the blessed moment of immediate realization comes. It is a fatal delusion to wait. Delay is not only dangerous but deadly. What we have to do must be done at once at the blessed moment of Divine grace, and not left to the infernal calculations and the dilatory processes of the hour or the year.

Paras.—

SENECA said, "As oft as I have been among men, I returned home less a man than I was before." Hence the importance of solitary communion.

ACCORDING to the Yoga Vashishta heaven has four door-keepers, Peace, Wisdom, Contentment and Good Company. In other words no man entereth the kingdom of God unless he has mastered his propensities and thoroughly tranquillised his heart, attained true wisdom and contentment in the company of saints and believers.

THE marriage of the minister's second daughter was solemnized, on Saturday last, in the presence of the Holy God and of His devotees. His eldest son will be joined in wedlock on Monday next. On the married couple and the couple to be married may God's people lovingly deposit their valued blessings!

THOSE who have read Clement's writings must have noticed the philosophical sense in which he maintained the pre-existence of Christ. Not as a personal but only as a potential existence did Christ live in God from all eternity. "This is the New Song," he says,— "the manifestation, now shining forth in us, of the Word who was in the beginning and before the beginning. The pre-existent Saviour has appeared nigh unto us; he who exists in the Self-Existent has appeared; the Word, who was with God,

has appeared as our Teacher." This pre-existence Clement held to be true of the whole human race. Here are his words :—" We existed before the foundation of the world, existing first in God Himself, inasmuch as we were destined to exist." How this theory tallies with the teachings of the New Dispensation we need no elaborate arguments to show.

IN the earlier Aryan faith the *Word* was feminine, and great honour was paid to Deity as Mother. Such is not the case with Christianity. The idea of Mother-God is " quite unknown to the old monotheistic severity of the Hebrew faith, as well as to the distinctly Christian, in its original form, which prefers the masculine alike in its name of God and its choice of Saviour. Only with latest heresy does God, as God, come to stand as ' Our Mother.' It is only in the later Kabbalistic theology of the Hebrews, subsequent to Greek and oriental influences on their faith that we find the first emanation of Deity conceived as the great Mother." But in India, so far back as the age of the Rig Veda, Saraswati was adored as the genius of art, literature, music and eloquence. She was in short Wisdom or the Logos. " Saraswati," says the Rig Veda, " enlightens all intellects." The gods made Ila the instructress of men. *Vach* or Speech is " the melodious Queen of the gods." Aditi is described as the Mother of the gods. In the Vedanta Kena Upanishad, Uma represents divine knowledge.

AT a meeting of the Convocation of the Province of the Canterbury the Archbishop of Canterbury spoke of the late Dean of Westminster as an ornament of

the Lower House, and lamented that in his death "a great loss has been suffered by this great National Church." His Grace continued :—" There are in a community like ours a vast number of persons who hang loose to the dogmatical statements of our own or any other Church, and there are those whose temptation is altogether in the direction of scepticism. My own impression is that the works of Dean Stanley have confirmed in the faith of the Lord Jesus Christ vast number of such persons. I cannot help thinking that the historical element which pervades his writings has had a great effect in giving life to the belief of many." The last words audible to his friends which the Dean of Westminster was able to utter before the last moment was a declaration of the purpose which he had had in view in all his labours in the Abbey. " I have laboured," said he, " amidst many faults and much weakness, to make this institution more and more a great centre of religious and national life in a truly liberal spirit."

TEARS of devotion have their uses, and are exceedingly valuable. They are beneficial to the devotee, as universal experience testifies, and acceptable to the Lord. What indeed can be a more acceptable offering unto the Father than the tears of sincere love flowing from the tender heart of His trusting child ? Over these tears, however, man has no direct control. He cannot call them forth nor restrain them at will. " Just as in this world," says a Catholic saint, " we can neither make it rain nor cease raining when we will, so neither can we weep when we would fain do so out of devotion, nor restrain our tears when some sudden gust of feeling calls them forth. For the most part this is no fault of ours, but so ordered

by God's Providence, which wills us to travel by a dry and desert road, enduring toil and hardness." There is truth in the above, but genuine tears are priceless pearls wherewith Divine mercy enriches us, rain-drops of grace which descend from heaven. They are not always the result of our own exertions, but of the action of the Holy Spirit on the heart. Dryness of heart is a sin, and we must be on our guard against it. In its normal condition the soul must be moved to tears as often as it feels the Lord's tenderness and compassion. Can he who sits at the feet of the dear Mother resist tears? If we cannot call forth tears of love by our mere fiat, we may place ourselves under the necessary conditions of emotional excitement. And if it be true that the Lord tries and punishes men now and then by leading them through the desert road He maketh His loving devotees "lie down in green pastures," and leadeth them "beside the still waters." He maketh them so happy that they dance joyfully, shedding tears of joy.

Friday, 26, August, 1881.

THE VEDA PURAN TEACHER.

WHOSO unites, blends and commingles different creeds and churches, is an ally and helper to the New Dispensation. Blessed are the peace-makers, for they are the pioneers of the Kingdom of Heaven. We welcome them; we honour them, whatever, their creed, colour or nationality. A youthful scholar, deeply versed in the Vedas, is quietly raising his head in that town of historic fame, Naddia, where Chaitanya flourished, and is doing a work, quietly and unostentatiously, which to us is one of vast importance.

That man, though unknown to fame, is not a stranger to erudition and scholarship. He began to study the Vedas at Benares, while he was seven, and pushed on till he was twenty-five. Other Sanscrit works too he has studied. But we are not now concerned with his learning, but with his work. To a great work, has he been called by the Lord. Only the small beginning of that enterprize do we see at present. Its great future lies hid from our view. Perhaps he himself does not yet know his future movements. To us his mission seems to be to reconcile and harmonize the Vedas and the Bhagavat, the scripture of wisdom and the scripture of love. His chief work is to expound the Bhagavat and magnify the scriptures of Hari. He goes about as a reader and interpreter of the Bhakti Shashtra. This seems curious. How a profound Vedic scholar can be at the same time a staunch advocate of *bhakti* and a devout votary of the Loving Hari of the Srinath Bhagavat, is more than any Hindu can tell. Yet so it is. The abstrusest principles and tenets of the Vedas he blends in harmony with the sweet doctrine of *bhakti* in the Puranas. He is a "gnani" and a "bhakta" both. We had thought from his antecedents that his knowledge was confined to the Vedas, and that he never cared for any other book. But we heard him on Tuesday last, and what astonished us most was not his profound Vedic lore but his joyful devotion and his loving *bhakti*, which he exalted far above knowledge and everything else. His exposition of the passage in Bhagavat, X. 4, 1—3 relating to the birth of Krishna greatly struck us by its originality, and breadth of view. He spoke of that birth as a spiritual phenomenon, the soul's new birth, the origin of divine life in man, and he treated of the clear heaven, the flowing streams, the singing birds in a metaphorical and spiritual sense. The sermon was charming and edifying, and made us realize in it

the spirit of the New Dispensation. It is a joy to find how the Great Dispenser is raising up men in the midst of the Hindu Church to pave the way of the New Dispensation.

PRAYER FOR OUR CHILDREN.

THE present generation, Thou hast placed under Thy safe-keeping, O God, and unto its varied wants and neccessities Thou art ministering like a kind father and a tender mother. Thy richest mercies Thou art showering unsparingly upon us. Many are Thy testimonies which Thou hast vouchsafed unto us, and we feel exceedingly thankful and joyful. Sometimes it has seemed to us that Thy loving kindness unto us exceeds beyond measure the ordinary outpourings of Thy general Providence. We live under Thy special providential care and leading, and we have tasted Thy mercies as few else have. Thou hast purchased our hearts with the price of Thy special grace. Good Father, Thou hast been very good and kind to us. Wilt Thou not be kind to our children and our children's children? The next generation is in need of Thy paternal care and maternal solicitude. What will be the lot of our children? Will they not share with us the heavenly joys and blessings Thou hast so freely given unto us? Wilt Thou not plunge them into that deep sea of rapturous communion into which we have been thrown? Will not that fire of inspiration and enthusiasm kindle their souls which has quickened us so marvellously? Or will the sea gradually ebb away and the fire cool down before their time comes? Will the age of apostolical enthusiasm be over and be succeeded in their time by a cold, calculating system of rationalism, destitute of faith

and fervor? Will the children and grand-children of Theists be miserable deists? Shall we in our old age rejoice to see around us our beloved children join their parents in celebrating the festivities of the Lord and extending His holy kingdom; or shall we be distressed to see them sink into lethargy, worldliness, scepticism and indifferentism? Will they be the burden of our hearts or the joy of our souls? Father, we are anxious, most intensely anxious, that our children may be partakers of the beatitude of the New Dispensation, and that they may worthily carry on the good work the present generation has commenced under Thy guidance and inspiration. Grant, Merciful and Beloved Father, that this our cherished desire may be gratified. Lord, make our children worthy of Thy Dispensation.

THE BRIDEGROOM.

THE conception of Divinity as the soul's Spouse is thoroughly oriental. The Hindu *bhakta* is enjoined by the scriptures to cherish this idea and to aim at this consummation as the highest ideal of salvation. The true *bhakta* regards his own soul as a woman whose chief delight is in her Husband, the Lord of Creation, the Supreme Spirit. In Him the wife-soul ever rejoices. It is gratifying to observe that in this exalted idea and sentiment the East and the West harmonize. The worship of God as Spouse is a Christian idea also. Like his Hindu brother the Christian devotee also rejoices in the Heavenly Bridegroom. In Sanskrit the words *Pati* and *Swami*, always applied to God, denote both lord and husband; so that our national language bears conclusive internal evidence of the Hindu's conjugal devotion and attach-

ment to the Lord of heaven and earth. The English metaphor, which applies to God, the epithets Bridegroom and Spouse, is also most appropriate and felicitous. What can be more agreeable and charming to the soul than to regard herself as a bride in the presence of her lovely Bridegroom? We would place before our readers the following extracts from the writings of a saint, which will show the depth of Christian, or rather Catholic love:—"In vain will you expect the visit of the Bridegroom if you have not prepared for him a couch covered with the flowers of good works." "The spouse declares, that she is inebriated with the King's love; for love is a strong will." "The love of the Bride, we see, has been increased by the intimacies of her converse with her Lord and she rejoices in His praises of her." "After all this happiness, the Bridegroom having absented Himself again, according to His custom, the spouse cries that she languishes with love. Sustain me with flowers, cover me with fruits; for I languish with love. The song continues:—"His left hand is under my head, and with his right hand he will embrace me." It seems that the Bridegroom is returned, to recreate with His presence, His spouse, who languished with love. For He can never delay long when He is called with such ardent desires. And as He finds that, during His absence, she has been faithfully labouring to amass riches of good works, He returns to her with more abundant graces than before. Happy the soul which reposes on the bosom of the Lord, and rests between His arms. "I adjure you, O ye daughters of Jerusalem, that ye wake not my beloved till she pleases? These daughters of Jerusalem are the actions and affections which though good in themselves, are disturbers of the higher good, the sleep of the soul in contemplation. This sleep is dear to God, and He Himself watches over it. There are some among us who are

so happy as to have experienced this mystery, so full of joy; this watching of God over the blissful repose of His spouse, in which He protects that repose, which no words can describe. 'Behold my Beloved speaketh to me.' Remark how carefully the spouse observes everything that her Beloved does with regard to her. He is come. He hastens, He approaches, He arrives, He looks, He speaks. He comes in the Angels, He hastens in the Patriarchs, He approaches in the Prophets." "This is the effect of a look of the Bridegroom, who thus makes your righteousness to shine as the noonday." 'My Beloved to me, and I to Him.' We can see, at least, in these words an ardent and reciprocal love of two persons, one for the other. They reveal the felicity of the one and the marvellous bounty of the other.

Paras.—

A SMALL cottage has been erected within the Sanctuary. It was consecrated on Monday last.

IT is said that Buddha's wife rejected the veil against the wishes of the court, immediately after her marriage, saying: "Good women need veiling no more than the sun and moon. The gods know my thoughts, my manners, my qualities, my modesty. Why then should I veil my face?" In the Ramayana we find a parallel passage, which shows that among the Hindus too a similar idea prevailed. "No enclosing walls," says Rama, "can screen a woman; only her virtue protects her."

THOSE who fancy that goodness in any form belongs to them ought to remember that they arrogate

to themselves Divine honour and commit a grievous sin. We said in the *Theologia Germanica* :—" If I call any good thing my own, as if I were it, or of myself had power or did or knew anything, or as if anything were mine or of me, or belonged to me, or were due to me or the like, I take unto myself somewhat of honour and glory, and do two evil things : First, I fall and go astray as aforesaid : Secondly, I touch God in His honour and take unto myself what belongeth to God only. For all that must be called good, belongeth to none but to the true eternal Goodness which is God only, and whoso taketh it unto himself, committeth unrighteousness and is against God."

WHAT treasure did Rahula get when, at the suggestion of his mother Yasodhara, he asked Gautama to give him his inheritance ? Buddha remained silent for a long time and made no reply, though the son continued his importunate entreaties, till at last he said within himself, " This wealth that he is seeking from his father perishes in the using, and brings vexation with it : I will give him that seven-fold nobler wealth I acquired under the Bo-tree, and make him the heir of a spiritual inheritance." Rahula was shortly admitted into the Order. What better inheritance can the father give to his beloved son ? May every father be privileged and helped by Almighty God to bequeath similar wealth to his children and children's children !

DURING the recent wedding festivities there was a cordial social re-union of races and religions, in a

truly orient style which was most delightful and encouraging. European ladies and gentlemen sat upon carpet, and ate Native dainties with apparent joy, taking them by the hand, from large plantain leaves which served as plates, and this in the midst of a large assembly of Native guests. The exchange of cordiality and the flow of mutual good-will enhanced the beauty and value of the oriental festivity. What we have seen suggests the thought, by no means unfounded, that there is a hopeful tendency amongst the signs of the times to return to Native simplicity and revive Eastern usages side by side with modern enlightenment and civilization. This international gathering at Native dinners, which is becoming more common and popular day after day, is a matter of congratulation both on account of its social uses and its moral significance.

JUSTIN MARTYR, in explaining the doctrine of the Logos, refers to heathen mythology for illustration, and draws a parallel between Jesus and Mercury. Justin observes:—"When we say that Jesus Christ, our teacher, was the Logos, the first progeny of God; that he was crucified, and died, and arose, and ascended into heaven,—we affirm nothing different from what is said by you of the sons of Jove, and nothing new. You know how many sons your esteemed writers attribute to him. There is Mercury, the interpreting logos, and teacher of all." To illustrate the mode in which the Son is produced from the Father, Justin employs the analogy of human speech and of fire. "For in uttering speech," he says, "we beget speech; yet not by abscission: so that the speech that is in us is by this act diminished." So too he adds, "One torch is lighted from another, without diminishing that

from which it is lighted ; but the latter remaining unaltered, that which is lighted from it exists and appears, without lessening that whence it was lighted."

Friday, September 2, 1881.

CHRIST'S MANTRA IN SANSKRIT.

WE dislike the Christian's sectarianism and his cold dogmatism, but we prostrate ourselves with profound reverence before the transcendental yoga of the Lord Jesus. So exalted and godly was his soul, so deeply absorbed in Divinity, so thoroughly identified with the All-Holy Spirit in truth, love, communion and will, so truly Rishi-like, a Mahayogi among yogis, who will not sit at his feet and learn and admire ? The Hindu cannot but love and honour this excellent picture of yogi absorption. That face, glowing with Divine effulgence and breathing yoga serenity, captivates the Hindu heart. Not to love, not to revere that face, would be a treason against our national instincts and traditions. For centuries we have bowed before rishis and yogis. To disclaim or deny that arch-yogi is impossible. Whatever the ideas and feelings of European nations may be, to us Hindus such a course seems absolutely impossible. *Param Yogi* Jesus ! we love thee through our national instincts. Thy yoga mantra is our yoga mantra ! We have already evolved and expounded this mantra, and shown its pre-eminently exalted and deep character. To show best how it tallies with our national ideal of *adhyatma* yoga, we shall divest it of its foreign garb and place it before our readers in a truly Hindu form. Here is the Vija Mantra of Christ the Prophet-yogi of Nazareth :—

Uváchemam Maharshisáh
 Pitaryyasmi pitá mayi
 Yúyam mayyasmi yushmásu
 Púrna yoga manum purá

Literally translated it would stand thus :—

Said Maharshi Isha,

“I am in the Father, the Father in me ;

“Ye in me, I in you.”

This perfect yoga mantra, in times past.

Do not these sacred words embody the substance of the highest and the deepest communion inculcated in the Hindu scriptures? Let our countrymen constantly utter this Sanskrit couplet, and in it may the East and the West be at one !



GLOOMY ASCEPICISM.

SOME there are in this world of ours who always sigh and mourn and are melancholy. Others there are who always laugh and jump and are merry. We take our position between the two. The grave and the gay are the two extremes of life ; we stand *via media*. Our creed is neither “ sackcloth and ashes,” nor is it “ eat, drink and be merry.” Neither in life-long austerities and penances nor in the mirth and revelry of voluptuousness do we recognise true manhood. Our faith is in asceticism, not self-mortification ; in joy, not carnality. Sorrow, which paralyzes the body and enfeebles the spirit, and pleasures, which brutalises man and loosens the chains of moral discipline, are both repugnant to the spirit of the present dispensation. People may accuse us of favouring and practising dark penances and trying to extinguish in ourselves and others all tendencies to cheerfulness. We must say distinctly and emphatically that we

never advocate any melancholy type of asceticism. He whose religion is only sighs and tears, fasting and weeping, is not one of us. We are men of the world, not faquirs of the forest. We have families and friends around us; we are not solitary hermits or recluses. We count it no sin to participate in rational amusements and entertainments. In work there is no abomination; in business is no meanness. Rather we esteem honest and useful labour to be honourable and divine. *Laborare est orare*. We are there where heart and heart by Hymen's bonds are tied and hundreds feast with rapturous joy. Where public exhibitions and entertainments instruct the intellect and regale the senses there too are we. Amid the bustle of traffic, the whirling activity of the manufactory and the work-shop, and in the varied fields of philanthropic work we may be found working and toiling under our Heavenly Master. The day findeth us busy and the night witnesseth our joy. We cannot but pity those morose-looking self-torturing ascetics who think it an abomination to smile and a degradation to work. They are sad specimens of mistaken and deluded humanity. We must joyfully and thankfully accept the full share of the earth's felicities mercifully vouchsafed by an indulgent Providence. Our Lord is happy, and we His servants and disciples must be happy too. He maketh not his people sad and sullen, morose and melancholy. He maketh them rejoice in Him always. He wishes us to dance and smile like children.

NEW SOCIAL CODE,—II.

MARRIAGE.

NOW let us speak concerning marriage. It is a divine ordinance and a sacred covenant. It is the

bond whereby the High Priest binds two souls in blessed fellowship for temporal and spiritual welfare. It is not carnal intimacy, for even the brutes have that. It is the union of soul to soul. It is not every one that ought to marry. Only he or she whom the Lord draws to the hymeneal altar. Let him marry who knows what true marriage is, and is able to undertake the serious responsibilities of married life. There is such a thing as a *call to marriage*, and every one who is true to nature can realize it in his or her life in the fulness of time. When the body and the mind and the heart attain a certain stage of development in which they naturally and eagerly seek a partner in life, then comes the season of marriage. Marriageable 'age' means nothing else. The year, month and day are but fiction, the physical and moral development marks the true age, which differs in different persons and races. Ask nature, ask your constitution and the Divinity that dwelleth therein, whether you ought to marry now, and you will have the correct answer. Be sure you have attained the marriageable age before you marry. The still small voice within will guide you aright with unerring certainty. Let not every body be in a hurry to marry, thinking it to be a mere pleasure or a profitable trade. Think seriously and long if you are able and privileged to marry. Those who have no resources, no friends or means or agencies whereby to support two souls, those who are suffering from serious and incurable diseases, those who are too young or too old, those who have sold themselves completely to the Lord and to His Church, those who have once gone through the married estate, and are now elderly widowers or widows, such persons ought to think seriously before they marry. They had better not. It is not wrong for a widower or a widow to marry again. They may marry again and again, as often as they lose their

wives or husbands. But they had better not, unless they are quite young. The sorrowful widow had better accept the Lord as her husband, and seek happiness in Him. Let there not be too much marriage. Let it not be said of men and women that they are too carnally inclined, and are ready to marry even a tenth time. It is good to marry, but it is better to abstain, where the Lord so enjoins in exceptional cases. Where men cannot contain let them marry, that they may avoid uncleanness. Let the weak-minded never prefer sensuality and sin to marriage. Matrimony is a duty, yea a solemn necessity, with those who have not strength enough to resist temptation, and are defiled with carnal thoughts. Let such persons marry, for chastity must be preserved at any cost. We must, however, admire him most who is able to accept the vow of celibacy, for the sake of the Lord, in spite of the temptations of the world.

“WHY MAKE LIARS OF BOTH THE FATHER AND THE SON?”

WAS Christ God Himself, or are we to look upon him only as the son of God? God Himself! The very idea is shocking and revolting. The early Fathers shudder at the blasphemy. Tertullian waxes indignant over the impudent heresy, and exclaims:—“Why, then do you make liars of both the Father and the Son? If either the Father spake from Heaven to the Son,” he goes on to argue, “when He Himself was the Son on earth, or the Son prayed to the Father when He was Himself the Son in heaven, how happens it that the Son made a request of his own very self, by asking it of the Father, since the Son was the Father? Or, on the other hand, how is

it that the Father made a promise to Himself, by making it to the Son, since the Father was the Son?" Alas! how many thoughtless and foolish people there are, both among Christians, and non-Christians, who interpret those remarkable words of Christ "He that hath seen me hath seen the Father" to mean his absolute identity with the Supreme Deity! And yet nothing can be further from truth than such an arbitrary version. Men ask, Did not Christ rebuke Philip's hesitation, in accepting him as the Father Himself? Does not the context make it clear that Christ so thoroughly identified himself with the very God that he fully believed that whoever had seen him had seen the Father? Did not Christ mean to say to Philip?—"I have been with you so long time, and now you say you have not seen my Father! Know you not who or what I am? How is it that you have failed to make me out though I have been so long with you? I and my Father are one. If you have seen me you have certainly seen the Father, for verily, verily I am the Father, the very God of the universe." This may be accepted by many as what Christ meant to say to Philip and to his disciples generally. But the fact is otherwise. Nothing was further from his mind than such a fiction. Emphatically and unequivocally does Tertullian say:—"If, indeed, He (Christ) meant the Father to be understood as the same with the Son by saying 'He who seeth me seeth the Father,' how is it that He adds immediately afterwards, 'Believest thou not that I am in the Father and the Father in me?' He ought rather to have said: 'Believest thou not that I am the Father?' With what view else did He so emphatically dwell on this point, if it were not to clear up that which He wished men to understand—namely, that He was the Son?" Further on we read:—"Accordingly He adds: 'Believe—' What? That I am the Father? I do not find that it is so

written, but rather, 'that I am *in* the Father, and the Father *in* me; or else believe me for my works' sake;' meaning those works by which the Father manifested Himself to be in the Son." "In all these passages He had shown Himself to be the Father's Commissioner, through whose agency even the Father could be seen in His works, and heard in his words, and recognised in the Son's administration of the Father's words and deeds." Referring to another text, "And say unto them, I ascend unto my Father and your Father, and to my God and your God," the same authority pertinently asks,—“Now does this mean I ascend as the Father to the Father, and as God to God? Or as the Son to the Father, and as the Word to God?” Nothing can be clearer and more conclusive. The vulgar popular notion which practically ignores the difference between the Father and the Son, and thoroughly identifies Christ with the Infinite Creator was never more clearly and completely exploded than by this holy Christian Father.

Paras.—

THE recent wedding festivities, which began on Saturday, the 6th ultimo, terminated on Sunday last, the 28th, a sermon in the Tabernacle on the Marriage of the Veda and the Purana forming an appropriate conclusion. In the course of the morning sermon, on the occasion of the Anniversary Utsav, the minister discoursed in a parable on the harmony of Yoga and Bhakti, and showed how in the New Dispensation, wisdom, asceticism and communion on the one hand were identified with love, faith and joy on the other. We hope to publish the parable hereafter.

THE two gifts Buddha prized above all others. Not long before he died he said to Ananda :—After I am gone tell Chunda that he will in a future birth receive very great reward ; for, having eaten of the food he gave me [rice and young pork] I am about to pass away. Say it was from my own mouth that you heard this. There are two gifts that will be blest above all others, that of Sujata before I attained Buddhahood under the Bo-Tree, and this gift of Chunda's before I finally pass away." Buddha's death, it is said, was due to his having taken pork at the meal with which Chunda, a goldsmith, entertained him. Thus Gautama blessed his host who unknowingly proved the cause of his death.

FOR the following excellent practical advice regarding the "manner" of preaching we are indebted to St. Francis de Sales :—"The philosopher Aristotle says, that the form of a thing is its being and soul. If you tell the most wondrous truths, but tell them badly, they will profit little. The art is to say but little, and that well. Now to do this in preaching, you must beware of 'quanquam', and pedantic phrases or gestures, which are most pestilential in preaching. You must speak warmly and devoutly, simply, clearly, and with confidence ; you must thoroughly love what you teach, and believe what you say. The sovereign art is to be artless. Our sermons should be kindled, not with vehement gesticulations, or an excited voice, but with inward devotion : they should come from the heart rather than the lips. Say what men will, it is the heart which speaks to hearts, whereas the tongue reaches no further than men's ears."

SHORT ejaculatory prayers ought to abound in the lives of men of business, who in consequence of numerous and pressing engagements fail to devote themselves to protracted spiritual exercises. It is not given to every man to indulge in the luxury of continued rejoicing in the Lord. But short and frequent prayers are within the reach of all, and are of great service in keeping up the spirit of devotion even in the midst of the most absorbing trade. "In the midst of the works of thy calling, often retire to God in short prayers and ejaculations; and these may make up the want of those larger portions of time, which it may be, thou desirest for devotion, and in which thou thinkest other persons have advantage of thee. Be sure, that God is present at thy breathings, and hearty sighings of prayer, as soon as at the longer offices of less busied persons, and thy time is as truly sanctified by a trade, and devout though shorter prayers, as by the longer offices of those whose time is not filled up with labour and useful business."

ONE of our apostolic brethren lately went up to a hill station in the Panjab to cultivate communion in solitude. He selected a solitary spot where he carried on his devotions from day to day. One day as he was absorbed in meditation an old Sikh came and quietly sat by him. As he opened his eyes he was surprised to find a stranger there. Soon his curiosity was satisfied, for the Sikh at once bowing most reverently before our friend, said,—“Venerable Swamiji, touch me.” Not believing that his touch would cleanse the poor suppliant, he evaded the request, and gave a few words of counsel for the benefit of his soul. Fearing a renewal of the disturbance, the Apostle went up to a higher peak of the mountain to enjoy

the serenity of uninterrupted yoga. But even there he was not safe. The news had spread in the station that a yogi had arrived who was capable of curing diseases and sanctifying sinners. So our friend was troubled with unwelcome visits from various people, who came and prayed for manifold temporal and spiritual gifts. How readily will a credulous public repose their trust even in the Apostles of Theism, and give them credit for supernatural power! Such wonderful confidence does yoga still inspire in the Hindu mind, if only it is presented in a national garb! Our brother has since returned to Rawal Pindi, and found a congregation of willing hearers among the old and devout Sikhs of the place.

Friday, September 9, 1881.

PRAYER TO THE SON INTERDICTED.

AMONG the Fathers Origen's testimony is clear as to the impropriety of offering prayer to any but the Supreme God of the universe. According to him Christ is not the object of worship, but only the medium of all petitions to the throne of Divine grace. "Prayer," says Origen, "is not to be directed to one begotten,—not even to Christ himself, but to the God and Father of the universe alone to whom also our Saviour prayed, and to whom he teaches us to pray. When his disciples said, 'Teach us to pray,' he taught them to pray, not to himself, but to the Father, saying, 'Our Father, who art in heaven.' If the Son be different from the Father in essence, we must either pray to the Son, and not to the Father, or to both, or to the Father alone. But no one," he continues, "is so absurd as to maintain that we are to pray to the Son, and not to the Father. If prayer is addressed to both we ought to use the plural

number, and say, 'Forgive, bless, preserve *ye* us,' or something like it; but as this is not a fit mode of address, and no example of it occurs in the Scriptures, it remains that we pray to the Father of the universe alone." How explicit and emphatic is the statement, "He who would pray as he ought, must not pray to him who himself prays." Origen however held that prayers are to be offered through the "only begotten Son." Now as Christ means the purest and universal sonship, it is easy to understand how all prayers must reach heaven through the spirit of the Son in order to be acceptable to the Father.

VOWS.

THERE are certain sacred papers in the records of the Mission Office, which may be deemed worthy of publication, if not for the benefit of the parties concerned, at least for the benefit of the public. Sundry Vows have been instituted and adopted from time to time, which are calculated, if more extensively followed, to do immense good to our Church. There is no doubt that community like ours, so thoroughly independent of all control, should be regulated and disciplined as much as possible, by a system of voluntary Vows, adapted to the varied stages of life. Some such vows have already been administered to our apostles and devotees, our women and children. Most of our clergy and advanced believers have availed themselves of these forms of self-imposed discipline. Others may wish to reap the benefit. Nay they should. Hence it seems desirable that these Vows and the rules of discipline they embrace should be brought to the notice of those at least to whom the information might prove profitable. One of these Vows applied

to ministers and Acharyas of congregations, and enjoins formal homage to the clergy and laity. It was instituted on Friday, the 30th April, 1875, and was administered to the minister. The candidate bowed at the feet of representatives of his congregation, and offering cloth and other things said : "As tributes of my reverence and love do thou accept these offerings." The answer returned was, "I accept". "Be thou graciously pleased in me." "I am pleased." "Thou art a devotee of God, thou art great ; I am small, I bow before thee. What is given unto thee the Lord himself takes in His hands. To maltreat thee is to do violence unto God. He dwelleth in thee. I bow unto that Indwelling Spirit in thee." The candidate then reverently offered homage to the two "bhaktas," Bijay Krishna and Pran Krishna, and implored their blessings. The ministers of all provincial Somajes under the New Dispensation might advantageously adopt similar Vows of self-abasement.

LESSONS GATHERED.

THAT beloved child of God, and child-like, the Paramhansa of Dakhineshwar, honoured the minister's Asram with another visit, on Tuesday last, and, as usual, spoke wisdom and love, sang and danced with joy. Rich and varied were the illustrations which he used. Some of these we shall cite for the reader's benefit. (1) The young lady in the house is kept employed in all manner of household drudgery from morning till night, and has no rest. When she is about to become a mother she is gradually relieved of all work, and is allowed to remain quiet. When the child is born, she not only manifests a distaste for work, but she day and night does little besides caressing and kissing the little baby, and finds happiness

in it alone. So the soul works and seeks salvation in work. But as soon as it becomes fruitful it gives up all outward work. When true wisdom is born, there is an end to the religion of dry work, and the soul rejoices in wisdom, the fruit of all spiritual culture.

(2) The hidden magnet in the depths of the sea suddenly loosens all the iron nails and screws of the vessel, and at once it breaks into pieces and is lost. So by true wisdom the bonds and chains of the vessel of life, selfishness, pride, lust, anger &c., are instantaneously cut, and the solid mass so well fastened melts away in Divine love and resignation.

(3) *Ego* is no substance. It is only coating over coating, like onion. Remove the coats one after another, and you see nothing is left. So by stripping humanity of its outer and inner coat you find nothing left of man. What remains is Divinity. By unfolding self I find Him.

(4) All, all is Narayan or Divinity, said the Guru to the disciple, and the latter blindly accepted the doctrine. A big elephant led by its *mahut* or driver was passing through the streets; the disciple happening to come in the way, the driver warned him to move, but in spite of repeated warnings, he persisted in standing unmoved where he was. At last the huge animal moved on, took the man by the trunk, and flung him away. He was bruised and hurt, and he argued within himself,—“How can this be? I am Narayan, the elephant too is Narayan. How can the two clash? Why should I come to grief by following the Narayan in me? Let me go to my Guru.” On his representing fully what had happened, the Guru remarked,—“You must remember, as I said to you, that all is Narayan. Self-Narayan and Elephant-Narayan, you do well to acknowledge, but why deny the Mahut-Narayan? Did he not dissuade you and give you timely warning? You have come to grief because you disregarded his warning.”

EJACULATIONS.

LONG prayers and short prayers have their respective uses, and we must adopt both in daily life. Our brethren have tried the former. Let them try the latter. A system of elaborate service, comprising adoration, meditation, prayers, hymns, has been established in our midst in the course of half a century, and a grateful generation must praise it. The lives of hundreds of believers in various parts of India bear joyful testimony to the sanctifying efficacy of our well-tried liturgy. At home and in the tabernacle we have used this ritual, and we must say we have grown better and purer under its transforming and purifying influence. We have had devotions more or less elaborate. Some were of an hour's duration ; others extended over four hours ; others like the Utsab, ran on from morning till evening. We have found by experience that the most protracted devotional exercises have contributed most to the soul's purity and happiness. Neither prayers nor hymns palled because of their length. We rather thankfully said of them,—long, yet sweet. In the company of the best Friend who can feel weariness or satiety ? ' Enough ' was never said of the soul's rejoicing in the Lord. So long as God was to us a mere acquaintance we said but little, had stated times of interview, approached Him with words cut and dry, and seldom saw Him except on business. As our acquaintanceship grew into friendship we began to despise formality and stiff rules. Our devotions became sweeter and grew longer till even the day proved too short, and the prescribed hours of the programme were exceeded. Having found the Lord, the heart panted for longer and yet longer companionship. Can he who sits with Him easily snatch himself away from His presence ? Hours roll away, but the soul craveth

more joy, more nectar. Such is the happy experience of many a believer, who is ready to give his testimony. Now we must ask our brethren to try the other also,—short ejaculatory prayers and addresses. Try these and you will find them quite as useful as long-continued devotion. Sugar is sweet. An ounce of it is sweet ; a grain of it is sweet. God is sweet. An hour with Him is sweet ; a moment with Him is sweet. When the heart is full of love and loyalty, a mere word, even a syllable uttered is enough to transport it with joy. Very often a small word, a short ejaculation, is like the spark that sets the cannon roaring, marvellously effective. And the arrangement is most convenient also. Even in the midst of cares, anxieties, pressing work, accumulated arrears of business, there is certainly time for minute-prayers and second-prayers. Whoso runs may ejaculate. A brief apostrophe, a sudden exclamation takes perhaps only five seconds. And yet it is calculated to do a world of good. Let us not always judge our devotions by their quantity ; rather by their quality must we judge them. The word uttered is nothing. The spirit is all in all. Let us then attach the utmost importance to short ejaculations of the heart, and let us believe that the Spirit of God may so bless them that they may wholly convert and sanctify our lives. We shall not insist upon prayers alone, strictly so called. Let there be brief addresses, sudden outbursts of feeling, questioning, apostrophe addressed to departed saints, beatitudes, vows, and so forth. To illustrate what we mean, let us offer a few examples :—

O when will the day of my redemption come ?

Dreadful Eye, thou seest me.

Lord, hasten to my rescue.

Jesus, my joy !

How heavy is my debt !

O deep agony, flee from me.

With one stroke I will slay thee, Demon.
 Thy lily feet I touch, O sweet God.
 The best rose in my heart's garden art Thou.
 Fire, fire, fire in my heart ! Come Nirvana.
 Infinite Sky, Thou fillest me.
 Gouranga, let us dance together.
 Blessed are the forgiving.
 Lord bless my wife and children !
 Now I am determined.
 Hari, Hari, sweet Hari !
 My Father, my Mother, come.
 Deliver me from this internal hell.
 England and India thou shalt unite. But when ?
 Flying birds, teach me asceticism.
 How happy I am in Thee !

Paras.—

SOME of the more earnest members of the Theological Class have started a monthly magazine in Bengali under the name of the *Biswasi*, or the Man of Faith. The first number is creditable, and promises a bright future. We wish the youthful conductors success, and pray that the small instrument in their hands may, under God's blessing, do its appointed work successfully.

THERE are twelve positive injunctions for ascetics in the Buddhistic scriptures. These are :—1. To dress only in coats of rags. 2. To have a coat in three pieces sewn together with the owner's own hands. 3. To cover the coat of rags with a yellow cloak. 4. To eat only one meal daily. 5. Never to eat after noon. 6. To live only on food collected from door to door in a wooden bowl. 7. To live for

part of the year in woods and jungles. 8. To have no other shelter but the leaves of trees. 9. To have no other furniture but a carpet. 10. To sit, and not to lie down, on this carpet during sleep. 11. To sit with no other support than the trunk of a tree. 12. To frequent cemeteries and burning-grounds every month for meditation on the vanity of life.

OUR brother in Southern India has not had a very pleasant beginning, but has met with considerable antagonism at the outset of his career. The Helper was not, however, slow in coming. He came, He saw, and He conquered. The difficulties around our friend need not therefore discourage or depress him. Rose-water reformation in the Madras Presidency, which is noted for its backwardness and immobility, is absolutely impossible. A great deal of persecution must be suffered, and large sacrifices made before the truth of God takes root there. Earnestness and sincere prayer will prevail in the end, and our enemies will become our friends. Already we hear of a stir and a commotion in the midst of stagnation, and out of these, in mysterious ways, will the triumph of the New Dispensation be brought about. O God, quicken and sanctify Madras for thy mercy's sake.

THE charge of sectarianism is often somewhat summarily and arbitrarily disposed of. But it is not so easy to rebut or disclaim an imputation which comes home to almost every man in the world. When we say to a Hindu, "you are a sectarian, for you hate and exclude Christianity and Christ," "No", he replies, "I do not hate Christianity, but I exclude it. I find

all truth in the Hindu scriptures and I need not touch other books, or go to other sects for spiritual light." This is exactly the argument which almost every Christian adduces with reference to Hinduism. It shows only a mild type of sectarian hate. It displays no fanatical fury, no blood-thirsty vindictiveness, no desire to appeal to the sword in vindication of truth. But there is in it the vital essence of sectarianism, the proud exclusivism which neither sees nor seeks truth in other sects. The sectarian confines himself within his small chamber, and thinks proudly that all truth, yea the whole universe is there. Only the Catholic welcomes truth in all sects and scriptures.

HINDUISM is a vast and mighty absorbent. Though extremely jealous as to its own purity and dignity, and intensely anxious to keep off impure admixtures, it is at the same time remarkably tolerant of heresy. The touch of the Mussulman, the shadow of the Yavana, it regards as an abomination. Yet the orthodox Hindu offers homage to the Pir, and tries to conciliate him. Buddha, an arch-heretic, the great, perhaps the greatest enemy of the Vedas and the Brahmins, can by no stretch of argument be proved friendly to Hinduism. Nay the ultimate fate of his system, its expulsion from India, remains on the pages of history as an abiding proof of the Hindu's sworn enmity to Buddhism. Yet has Buddha been honoured with an exalted seat in the Hindu pantheon, being coordinated with the gods as the ninth incarnation of Vishnu. Already Christ too has been similarly honoured as a prophet and a saint, if not as an incarnation. The time is coming, and does not seem very far, when Christ will be treated as an incarnation, and adored as such like other Avatars of Hinduism. This is no

idle conjecture, no delusive prophecy. Tolerant and eclectic Hinduism will do unto Christ what it has done with other saints, and will absorb the leader of Christianity as it has absorbed the founders of other systems of religion. It is destined to do so, and in the fulness of time it shall be done. While lower Hinduism will thus make all prophets into gods and goddesses, its higher and purer spirit will pass through the New Dispensation into the life of Christ, making true Hinduism and true Christianity one thing in God.

Friday, September 16, 1881.

THE MARRIAGE PARABLE.

WHEN the venerable sage, Veda, came down from the Himalaya to marry the beautiful Purana in Brindaban, there was a warm controversy among the guests, as is usual in all Hindu marriages. The learned Pandits on both sides took up the vexed question whether Jesus was entitled to a place of honour among the distinguished guests. Some were for giving him the highest place in the assembly, and recognising him as the most genuine Kulin among Yogi Brahmins, while others, forming by far the most overwhelming majority, held that Jesus being a Yavana and a member of the 'unclean' races, should not be allowed to defile the sacred assembly by his presence. The problem seemed difficult, and there was an abundance of quotations from scripture and tradition and also references to genealogy and chronology and ethnology, and there was no end of wranglings and quibblings. Certain important arguments were adduced in the course of the debate, which at

last served to bring it to a close. These were the venerable Rishi-like appearance of Jesus, his serene temper, his exalted *advaita yoga*, his 'going to the mountains to pray,' his life in the desert: these were said to prove conclusively that Christ was a Devarshi and not a Yavana. "Sadhu, Sadhu", shouted the whole assembly and all parties by unanimous consent voted Jesus to the highest seat among the Dvijas, and thus a great and disputed question was finally and authoritatively settled, and all Hindustan bowed before Rishi Khrista, the Brahmaputra, or Son of God.

THE JAYA DOCTRINE.

THOSE who desire to understand how it is that the Father is incarnated and born in the Son will find light enough in the Hindu doctrine of *Jáyá*, which we noticed a short time ago. The Sanscrit word *Jáyá* means wife, and is derived from *jan*, born,—the person in whom the father is *born* as the son. The scriptural text in which this idea is clearly set forth is to be found in Manu, and runs thus:—

Patirbháryyam samprabhisya garbho bhutveha jáyate
Jáyáyástaddhi Jáyátvam yadasyám jáyate punah.

The husband entering into the wife becomes an embryo and is born in this world;

The *jáyá* is *jáyá* for this reason that in her man is born again.

This idea of the father being born in the child may be easily elaborated into the popular theory of Christian incarnation with its inseparable appendage, the notion of consubstantiation. The son is not a different being altogether, not a mere creation of the father's will; but is the very substance of the father,

may the father himself born again. The son may be a different person, but he is identical with the father in substance. He is the father begotten again. The Son of God is the Heavenly Father born on earth. He is the Father manifest in the Son, the Father dwelling in the Son. Hence is it that the Son is able to say, 'I and my Father are one.' Hence the truth of the proposition, he who hath seen the Son hath seen the Father. Hence too the popular idea which recogniseth the Father-God and also the Son-God, which maketh Divinity common to both the Father and the Son. If every son is only a second birth of the father, the Son of God is pre-eminently the Father's divine nature reproduced in humanity, His power and wisdom, His love, purity and joy born on earth in human form, clothed in human flesh, and shaped in God's image. Behold the Father born in the Son!

EXPLORING PARTY.

THE frontier of God's Kingdom requires to be explored with a view to determine its exact boundaries. The best and the wisest among our believers are ignorant of the extent, the length and breadth of that kingdom. They cannot tell where the domain of truth ends and the reign of darkness and error begins. It is the interest of every denizen of the New Jerusalem to be able to demarcate its frontier, so that he may not in fancy enlarge or diminish its extent. He who sits in his small chamber, thinking that there is no world beyond it, will live and die amid weakness and littleness, and be debarred from all the larger and grander truths in God's universe. So on the other hand, he who makes bold excursions

across frontier territories will often rush into the land of darkness and sin, and fall into the enemy's hands. It is therefore necessary for our safety and progress to ascertain the limits of the Father's Kingdom. We have, thank God, advanced in all directions, and made considerable progress. But there is yet a vast area of unexplored land, of which we have received no news. We are *yogis*. But how little of *yoga* land do we know! How much still remains for us to know! Why should we be pleased with little mole-hills of communion, when *yoga*-mountains, infinitely higher, lie beyond in regions where we have not yet ventured to advance? In tiny lakes and books of *bhakti* we have hitherto sought the waters of life, little thinking that these may not be the only water procurable in the Lord's dominions, and that there may be and actually are vast seas and oceans of love in the furthest regions of the frontier. Beyond the uttermost limits of the known world lies a new world of thought and love, of devotion and action, of poetry and science. Let us then make gradual advances into these unexplored regions, in hot Africa and beyond frigid and icy Greenland. Let us explore the depths of the sea, gathering many a priceless "gem of purest ray serene the dark unfathomed caves of ocean bear," and ascend the highest and least accessible peaks of the mountains, where no traveller has yet gone in search of divine wisdom. And as Geographical Societies send forth exploring parties with provisions and instruments and headed by competent men of science, so let God's believers select and send out an efficient staff of exploring geniuses, who may be led by the Spirit into the uttermost parts of the kingdom of light, and bring treasures of truth and tidings of joy for our benefit. Who will form this exploring party?

THE YOGI.—II.

NEITHER recondite processes of reasoning nor physical austerities and severe penances find a place in my Yoga system. I just sit and commune. If I cannot, I at once conclude, I am out of my element, and must therefore seek my God some other day when I may be in a more natural and normal condition, and feel quite at home. To endeavour to find God by regulating breath or by much thought and reasoning is as futile and absurd as to go long distances and undertake tedious journeys with a view to see the light of the sun while our eyes we deliberately keep closed. Open the eye and see instantly. If you cannot, the eye is diseased or bedimmed. The natural eye sees God distinctly and instantaneously. But if too much scepticism has made it unclean, it cannot. Remove the uncleanness, and you see clearly. What do I see? Neither light nor darkness, neither large nor small, neither matter nor man. But a Person, a Spirit Presence, a Something which words cannot tell. It is most delicate, and will not bear rough handling. Touch it with arrogant touch, it vanishes. Say, 'here it is, I am wise and can see it,' and lo! the thing disappears. Look at it for some time with a learned philosophical gaze, and like apparition it melts into thin air, and is invisible for weeks, yea, years. Don't touch it, don't look at it with pride, but see it without effort, humbly and naturally, and the Lord is before you as long as you wish. Never fancy you have called in the Almighty by your meditation. Think rather you have only brushed up your bad memory, and rubbed your unclean eye, and noticed what you had stupidly forgotten. This is all that I have to do in my *Yoga*. I have only to say to my own self, Forget not, Be not blind, Do not overlook. For the Lord is an encompassing Reality: He

is ever before me: I see him not simply through neglect and infatuation. I do not by *Yoga* summon an absent deity into my presence. That is price, that is the way to destruction. The *Yogi* has only 'not to forget,' 'not to turn the eye to other things,' and he sees the Ever Present. Never invoke an absent god; but behold in all simplicity *The Presence that must be seen.*

Paras.—

TAULER was asked where he had found God, and his answer was, "There, where I left myself; and wheresoever I found myself, there I lost God."

A MOST pleasant evening was spent on Monday last, at the Pathuriaghata Rajbati. Our Singing Apostle sang a few choice hymns to the accompaniment of the *mridanga* and the *ektara*. The reception accorded to him and his friends was most cordial and generous, and the compliments paid sincere and appreciative, and bespoke the magnanimity of the princely hosts.

SAYS a Christian saint:—"If while saying vocal prayers, your heart feels drawn to mental prayer, do not resist it, but calmly let your mind fall into that channel, without troubling because you have not finished your appointed vocal prayers. The mental prayer you have substituted for them is more acceptable to God, and more profitable to your soul." There is no doubt a great deal of speechifying before God in these days. Much of this might be

advantageously curtailed, and the loquacious worshipper might transform himself into the speechless Muni and indulge for hours in mental prayer, meditation and communion.

It is neither piety nor civility to be always parading before your neighbour's nose your proselytizing mission, and pestering everybody you came across with importunate requests that he should adopt your Brahmoism or Christianity or Mahomedanism or Buddhism, or whatever other *ism* it might be. Preaching has its time and place. Try to win souls more by indirect personal influence, and seasonable arguments and persuasion, than by obtrusive overtures, overbearing onslaughts or patronising admonition before unwilling victims. Let your life say, and not your lips,—‘come to my faith.’ Better that your character should win, than that your words should force people into your faith.

THERE are people who run to the dinner table, or to their respective places of business or to their household concerns immediately after prayer. There is hardly any interval or pause, and the run from devotion to business is frightfully rapid. Men do not pause to gather in the heart's store-house the fruits of daily prayer, but forget the family altar so soon as they leave it, and hasten to immerse themselves in the daily avocations and amusements of life when the last syllable of the liturgy has hardly been uttered. Such hurry is most detrimental to our spiritual life, and neutralizes the effects of the best devotion. How many pray and pray and yet do not

grow better, simply because they do not pause after prayer and do not care to 'sum up.' "Supposing some one to have received a precious porcelain vessel, filled with a most costly liquid, which he is going to carry home; how carefully he would go, not looking about, but watching stedfastly lest he trip or stumble, or lest he spill any of the contents of his vessel."

THE Oxford Mission seems to be somewhat quiet, if not inactive. There is surely nothing in the signs of the times which is calculated to discourage our brethren. Is there any such thing? To every ambassador of Christ India is and must continue to be a tempting field with bright and encouraging prospects. Except perhaps to one class,—those who have swallowed too much dogma of Christianity, or whom dogma has swallowed. Such unwelcome repeaters of antiquated and lifeless dogmas India does not need. Who would care to hear things reiterated which have been preached a hundred times? But from our Oxford brethren we have always expected to hear fresh tidings and new ideas, new, we mean, to India. Fathers, saints, hermits, asceticism, vows, apostolical simplicity, protracted devotion, and all about the Primitive Church we long to hear. As the hart panteth after the water brooks, so doth India pant after the refreshing lessons and lives of the Rishi-like Fathers of early Christianity. Here is a new field. Let the Oxford Missionaries enter, and others too, if they will.

Friday, September 23, 1881.

THE SON OF GOD.

WHY do we speak of Christ as the son of God? Was not Moses a son of God? Was not Paul? Was not Peter? Are we not bound to honour all the saints and prophets of ancient and modern times as sons of God? Nay, is not every man a son of God, be he saint or sinner? If God is our common Father then surely we are all His children, and entitled to all the precious privileges of sonship. Why then should we single out Jesus Christ, and represent him as *par excellence* the son of God? Why not *a* son? Why *the* son emphatically? Because Christ announced himself as such. This is our brief answer. Other reasons we see not. Other arguments we shall not invent. Christ felt he was the son of God, and he said so. Had he never felt it he would never have said so. Therefore we are bound to believe it. The argument is simple, yet forcible. What can be more convincing than the glorious self-assertion 'I am the son of God' welling up from the depths of his consciousness, and startling the world by its awful sincerity. Why did no other person say so? Why not Moses? Why did not Socrates, or Buddha, or Confucius, or Mahomet say so, though they were towering characters? It seems remarkable that none of them ever put forth the slightest pretensions to sonship. Each was verily *a* son of God, and a worthy son too, but not *the* Son of God. That honour was reserved for the prophet of Nazareth. Each had his peculiar and distinctive mission. One represented law; another self-knowledge; another tranquillity; another love, and so on. Christ came to represent sonship. That was *his* mission,—to reveal the harmony of the human and Divine will in the son. He came down from heaven to

show us how the Father dwells in the son and the son in the Father.

UNABLE TO APPRECIATE.

THERE are certain classes of men who seem unfit to accept the light of the New Dispensation by reason of peculiar prejudices and narrowness of sentiments. They are not necessarily devoid of intelligence or purity. They may be the best of men and the wisest, and yet fail to appreciate or sympathize with our Church. They stand at an unfavourable distance from us, they look at us through a deceptive lens, they judge of us from a wrong standpoint. Hence is it that in spite of brains they cannot comprehend our aims and principles, and though they have hearts that are otherwise warm and true, they must hate us and abuse us. In order to understand us aright men need not possess a high order of intelligence or character, but they certainly lack some of those essential qualities without which they must be seriously incapacitated and disqualified from judging a thing entirely beyond their reach. Let them only acquire and possess these essential attributes, and their judgment will be sound. Who are the men whose capacity to appreciate and judge the present Dispensation we question, and what are those weaknesses which disqualify them?

First, those who believe that truth has colour and smell, which change in different localities. When in their own hands truth is bright and fragrant, but in the hands of other sects it is black and stinking. The doctrine of forgiveness, as stated in the Bible, is, they hold, perfectly pure; but the same truth in the Hindu scriptures, how offensive? They ought to remember

that truth is truth wheresoever it may be found, and that the enemy's gold cannot be less golden, because of his being an enemy.

Secondly, those who judge without having inquired, and summarily decide there can be nothing good in other sects. Let them study the scriptures and saints of other creeds before pronouncing them to be worthless.

Thirdly, those who hold that if there be a single error in a book the whole book is erroneous, and that he who is weak or unworthy in one thing is absolutely corrupt. Nothing is perfect under the sun; so that if the theory be fully carried out that a part being wrong, the whole is to be rejected, then no man can have any dealings with himself, or with any man, any nation, any book or any saint. Do not condemn others wholly because of a single fault. Let us abjure the errors and sins of other sects, but let us gratefully recognise all that is true and good in them.

Fourthly, those who are proud and conceited. Such men cannot possibly persuade themselves to learn of their enemies. It would be worse than humiliation. They regard it as an act of intolerable meanness to sit as learners at the feet of other sects. Will the Hindu learn of a Mahomedan? Men should forego their pride and vanity, and believe that there is a great deal they have yet to learn of those whom they proudly despise as 'heathen' or 'mlechha.'

Lastly, those who cannot forgive. He who cannot forgive an opponent must always continue to indulge the worst feelings of anger and enmity against hostile sects. His feeling is always one of bitterness and vindictiveness. He has not the heart to be charitable, and is determined to persecute everybody opposed to his faith. And his bitterness affects and warps his judgment. Whatsoever belongs to another sect he assails with the hatred and fanaticism of a

sworn enemy. We should fight with hostile sects, but in dealing with their virtues, we must overlook their differences.

Those who recognise catholic truth, those who inquire before they decide, those who can distinguish truth from error in others, those who are humble, and lastly those who are forgiving are fit to enter the kingdom of the New Dispensation.

OUR PROSPECTS.

Dhirajram.—I have not the least doubt that the New Church which the Lord is building up in our midst will triumph, and in time supersede all other churches in the east and the west.

Haxisukhram —That is what every sect says of its own faith. 'Nothing like my creed' is every body's boast.

D.—It may be so, but the truth has a special sense and a special force in my case.

H.—How?

D.—When I say my creed will triumph I mean to say that every creed on the face of the earth will eventually triumph so far as it is God's truth. In predicting my success I do not, as sectarians do, predict the downfall of all other creeds. My triumph is every body's triumph; my joy is universal joy.

H.—How can all religions triumph simultaneously?

D.—Simply because there is only one religion. To say that religion will prevail in the end is to say that whatever is true religion in each sect will prevail at last. If the Son of God be accepted by all, every saint so far as he represents sonship will be honoured, and there will be one Son in many sons. If I say

inspiration will triumph, I mean that whatever is inspired in man or book will ultimately be honoured and accepted by all nations.

H.—Do you mean to say all litigation will terminate in an amicable compromise, as the lawyers would say, and not in the triumph of one party over others?

D.—Exactly so. The compromise, or the Harmony of all Creeds in the New Dispensation, has already commenced. Do you not see indications on all sides?

H.—Yes. But it is only a small beginning. When do you think that perfect harmony which we all so eagerly wish will come to pass?

D.—Probably ten thousand years hence.

H.—What! ten—thousand—

D.—It may be a million years hence.

H.—Can you patiently look forward to so distant, and therefore shadowy a prospect?

D.—Not only patient, but I am also joyful and enthusiastic as I anticipate the consummation. It may be far off, but it is certain, absolutely certain, and therefore I rejoice.

H.—But millions and millions will die before the golden age you speak of comes to pass. Will they not be saved?

D.—They will accept the light of the New Dispensation in the next world. All, all must accept it, here or hereafter. Those who embrace some truth here will embrace all truth hereafter.

ANTE-NICENE FATHERS.

IN appealing now and then to the testimonies of the ante-Nicene fathers we do not wish it to be understood that we look upon them as fellow-Theists or

believers in the New Dispensation. They were Christian Fathers, one and all, and as such, accepted and represented, more or less, the primitive type of Christian orthodoxy. Before their superior wisdom and devotion and their authoritative utterances those who belong to the Established Church of Christ bow with the utmost reverence. There can be no mistake about their position or credentials. They are the 'Fathers' of the Church, the rest are but as children. If then we quote their opinions in support of our position, we do so not with a view to compromise them, but to show that even such exalted and universally recognised authorities have expressed opinions and laid down conclusions in the midst of their orthodox teachings, which run counter to popular Christianity, and corroborate, in some respects, our views of Christ and the religion he founded. Brother Willis may be right in his quotations and interpretations of the Gospels and the Fathers. We too, we feel, are right when we quote the Bible and the Fathers, in verification of our doctrines. We appeal to all scriptures in support of the New Dispensation, our object being to show the harmony and universality of truth. And consistently with this practice we have plunged into the writings of the Fathers in search of testimony, and testimony abundant and of great value have we found, confirmatory of our views of Christ, though it has been found in the midst of much that we do not approve. We need not be told that Origen and the other fathers have here and there made admissions of a most orthodox character, which go far to substantiate the popular doctrines of Trinity and the Incarnation. Nor need we be assured that some of them are open to the charge of heresies and contradictions and glaring inconsistencies. The question is not, whether the fathers do not stand against us, but whether they are not arrayed against

the upholders of the popular doctrine of Trinity. Our esteemed correspondent does not deny the fact of Origen having clearly stated that God alone is to be worshipped and that "prayer is not to be directed to one begotten, not even to Christ himself." This is not an exceptional passage in the writings of the Fathers, which denies Christ's co-ordination and equality with the Father. Similar testimonies abound in the books of Clement, Tertullian, Justin Martyr and others. Justin frequently speaks of the Son as "next in rank" to God. "We reverence him," he says, "next after God." Clement is of opinion that "by far the most beneficent nature is that of the Son, which is next to the only omnipotent Father." Nay Christ is spoken of as hymning, with other worshippers, hallelujahs and praises round the throne of the Almighty. Here is the beautiful passage :—"If thou wilt be initiated thou shalt join in the dance. [Reader, call to mind the New Dispensation 'Mystic Dance'] around the uncreated and imperishable and only true God, the Word of God hymning with us." Let us hear what Tertullian says :—"The Father is different from the Son, as he is greater ; as he who begets is different from him who is begotten ; he who sends is different from him who is sent ; he who does a thing different from him by whom it is done." Elsewhere he says :—"the Father is a whole substance : the Son a derivation, and portion of the whole, [amsa of the Hindus] as he professes, saying, 'the Father is greater than I.'" If these passages are accepted as genuine, it follows that the son was regarded by all the leading ante-Nicene fathers as inferior to the supreme Creator and Father. If the Son was honoured or 'adored' he was never adored as the Father Himself but as "a certain energy or operation of the Father" or as the *Logos* "an attribute of God," or as the "image of God," or as "the First-born," but

never as the Unbegotten Creator. Christ was certainly honoured in a peculiar sense by the fathers, but it has yet to be proved that they accorded to him the same homage or *puja* which is due only to the Father. If he was ever prayed to or 'adored' he was honoured as one who too, like ourselves, in his human nature adored his God and our God, his Father and our Father. He who adores the Son adores only a human and created divinity, whatever that may mean.

Paras.—

THE Durga Puja is drawing near. How glad we shall be to see this great national festival gradually spiritualized ! When will our countrymen and countrywomen give up the goddess made of clay, and worship the Living Mother of the universe, the Goddess who brings Plenty and Wisdom with Her, and vanquishes and slays Evil ? May India reject the shadow and take the substance !

A NEW process of sadhan has lately been adopted by our devotees, which seems to combine yoga and bhakti, meditation and rapturous love. The devotee, amid the silence of solitude in some retired place, plays on the *ektara*, and prays, adores, apostrophizes, communes, and glides along a current of rapturous ejaculations, which sometimes extend over three or four hours. Altogether it is a most pleasant and profitable exercise. It helps communion and absorption.

IN Mahabharat, there is an excellent passage, which in liberality of spirit and catholicity of doctrine has never been surpassed, and which represents most faithfully the central idea of the New Dispensation. "That religion which is hostile to other religions is not true religion ; it is false religion. That religion which is hostile to no religion is the true religion." Is not the New Dispensation the only creed that is a friend to all creeds ?

FATHER Debendranath lately wrote an epistle to our apostolic brother Protap Chunder, in which, among other things, he spoke of his unabated love and affection for his son ' Brahmananda,' as the minister was always designated and addressed by him. Nothing could be sweeter than such an assurance. Secret attachment despite fifteen years' strife and contention ! It was like pouring oil upon troubled waters. Therefore the welcome words of honey somehow passed into print ; and they gladdened many a heart. But the chief disciple of the father, brother Raj Narain, was wroth, and lo ! he sends forth an indignant protest. Such favouritism, he opines, is contrary to party principles. Why should the minister of a hostile church be preferred and honoured, instead of being treated as an enemy ? So he rebukes and scolds his old master. The latter naturally writes with vexation, and complains, why "*Kaifiat talab ?*"—why demand explanation of my conduct ? And, evidently to please him, he says some hard words ' on the other side of the question' too, which are of course published. The father, however, persists in saying, in the face of remonstrances and protests, that he still loves his son ' Brahmanand,' in spite of the latter's idiosyncracies, and says, " whenever that

face I see in my heart my affection and love run towards it, why I cannot tell." Indeed none can tell the mysteries of true spiritual fellowship. This father and this son hath the Lord bound in sweet soul-union, and those whom God has joined can man put asunder ?

JEAN PIERRE CAMUS relates the following anecdote of St. Francis de Sales, Bishop and Prince of Geneva :—

One day a lady of this country who was a relation of the Bishop's was mentioned as the most beautiful woman in the neighbourhood. "So I have heard several times," Francis said. I answered rather quickly, "Why, you see her frequently ; she is your near relation ; what do you mean by saying 'you have heard' ?" He replied with perfect simplicity, "Yes, I see her frequently and often talk to her, but I really have never looked at her." "How can one see people without looking at them ?" I asked. "It is better to see such persons without looking at them over anxiously or fixedly," he replied.

The above reminds one of the vow of not looking at woman, which Lakshman, the excellent brother and companion in exile of Ramchandra, is said to have so scrupulously observed towards Sita, during the entire period of their expatriation. It is an open question and an important problem, whether one should endeavour to conquer lust by not looking at woman or by learning to look at and honour woman as God's child. To abstain is certainly to be on the safe side. But is not valor manlier than retreat ? Is he not a higher pattern of purity who can say—'Get thee behind me Satan ; I will not, I cannot lust ?'

Friday, September 30, 1881.

WHY THESE CEREMONIES?

PROFESSOR MAX MULLER, whom we truly esteem and honour, says he is "not fond of ceremonies." Nor are we. He affirms he covets higher things. So do we. In what then do we differ? We have gone through certain ceremonies; he has not. But we have our reasons for our observance or rather initiation of those rites. Our devotees are not ritualists. They have never blindly performed rites, as such, prescribed by others or established by custom. They have created a new order of ceremonies. Why? In anti-ritualistic Theism, which is wholly spiritual and above the senses, was there any necessity for outward forms or rites? None whatever. And because there was no necessity there was a deep necessity for proving there was no necessity. It was simply with a view to explain the spirituality of certain existing ceremonies that we offered a ceremonial explanation of those ceremonies. Why ceremonial; Because most impressive. Nothing can better explain or illustrate an old lifeless ceremony than a new, living and illustrative ceremony. The heart understands better the true meaning of Hom and Baptism, the Sacrament and the *banda-dharan* and the Flag ceremony, if they are explained and enacted by living actors than if they are simply interpreted by discourses or sermons. Blessed are they that saw as well as those who performed those ceremonies, for on those occasions history reproduced itself and seemed to start into new life, and the heavens were opened, and a flash of light descended upon the mysteries of dead rites, making all things clear. And who were they that performed the rites? All? No. Only a few. And how often were they performed? Only upon

one single occasion. The needful explanation was given. And that was enough.

UNALLOYED PURITY.

THE least contact with idolatry and superstition spoils the New Dispensation. It is so pure that it will not bear the slightest admixture of error. It is conciliating, it is tolerant, it is generous, it is forgiving, it is even friendly to erroneous systems of faith. Yet is there in it an uncompromising severity of rigid truthfulness which jealously guards itself against the least approach of superstition and error. As Christ went about mixing with lepers and unclean persons and harlots and sinners of the worst type, and yet maintained the unsullied purity of his own character, so goes the Angel of God's New Dispensation among all classes and sects, idolaters, pantheists, materialists, sceptics, and diverse people representing various forms of error, sensuality and vice, and yet he loses not a tittle of his divine holiness in their company. Truth shines with greater lustre amid surrounding darkness, like diamond upon Ethiop's arm. And as the bee knows how to extract honey in a forest where thorns and poisonous herbs and flowers grow in abundance, so does the invisible bee of the New Dispensation cull the sweets of truth and love amid noxious systems and corrupt creeds. Honey, all honey and nothing but honey, says God's bee. Truth, all truth and nothing but the truth, says God's latest Dispensation. If any one among us worships a flag or the hermit's bowl, fire or water, prophet or martyr, Veda or Koran, he at once forfeits his title to be reckoned a true believer. Should anybody allege he is going to buy a house because last night he dreamt

a dream to that effect, then he will be unceremoniously consigned to the limbo of dreamers. Is there a Theist who pretends to have heard a "voice" above commanding him to do a certain thing? Call him an impostor and an enemy of God's truth. Those who make the slightest pretensions to any form of supernaturalism have no place among us, however wise or pious they may be. Sing praises unto Jesus, and magnify his divine nature,—but only as the Son of God, no further. Go an inch beyond this point, and you plunge into idolatry and superstition. No believer in the New Dispensation is allowed to compromise himself by countenancing the smallest amount of superstition. Truth unalloyed! Glorious New light from heaven, fraternizing with all and yet free from all impurity! Glory, Glory unto thee!

NAUTCH GIRL.

THAT hideous woman dances, and she smiles as she dances! And she casts furtive glances! Apparently a sweet damsel, a charming figure. But beneath that beautiful exterior dwells—what? infernal ferocity. Hell is in her eyes. In her breast is a vast ocean of poison. Round her comely waist dwell the furies of hell. Her hands are brandishing unseen daggers, ever ready to strike unwary or wilful victims that fall in her way. Her blandishments are India's ruin. Alas! her smile is India's death. Such is the Nautch Girl of the East. How many thousands, young and old, has she destroyed! How many millions will she yet tempt and annihilate! Horrible mystery of immediate destruction! Infernal machine that crushes the victim in a moment! See, hear and touch,—and you perish. The spell of death is upon you, and you

are no more. Ferocious tigress, thou suckest the life-blood of living victims. Thou givest thy prey no time to escape. He is already dead and gone upon whom thou hast cast thy venomous glance. Thou breathest death and damnation. None, none is safe before thee unless grace Divine saves man. Therefore, we say to all young men and old men, to all bachelors and married men and widowers, run, run away at once from this demon that is ever and anon vomiting hell-fire. Seek safety in flight. Say, 'Lord save us,' and run, and hide yourself behind the Good Shepherd, or the tigers will crush your bones. There the infamous woman is coming. The Puja season is her season. The Hindu devotee invokes his goddess to descend from heaven, while the Hindu libertine conjures up the demoness from below. Now is her jolly time. She breathes, and a virulent epidemic of disease and death, of sensuality and sin fills the land. Her work of destruction during these days of annual holiday amusements is something appalling. Havoc, desolation, debauchery, drunkenness, scandal, domestic unhappiness, misery and death will open their flood-gates, and deluge the land. Lo! she comes in her gorgeous dress, to dance before gay Young Bengal. There she goes, abomination itself. Vile and loathsome beast—avaunt! Let it not be said this nautch is an innocent and respectable entertainment. Innocent forsooth! it sends the fire of lasciviousness all through the land. And respectable!—it brings an unclean and infamous courtesan, a public prostitute into the mansions of patronizing millionaires. Even if *you* are not likely to be victimized, for the sake of your weaker brother,—lest you should cause him to stumble—wholly discountenance this iniquitous custom of prostitute dance. Away with it altogether. Vile impersonation of shameless libidinousness, offensive obscenity, and dirty debauchery,

away. Young India, summon Christ-spirit, and say unto this foul tempter, "get thee behind me, Satan".

DEEPER PHASES OF HINDUISM.

EVERY honest and patriotic attempt to revive the lost treasures of Ancient Arya Dharma must command our deepest sympathy. We really believe that in the unfathomable ocean of the Hindu scriptures lie buried most precious truths, which would do honour to any nation, and prove most helpful to the spiritual enlightenment and advancement of the world. Upon the surface of Hinduism floats what is popular, superstitious and erroneous. Its deeper spirituality does not often come within the range of our observation. He therefore who dives below and rescues and restores the buried pearls will have done most valuable service not only to his own country but to the whole religious world. Concerning the New Dispensation, we may say that there are endless texts in our Sanskrit books which would serve as corroborative testimonies. Who would unearth these texts? They would be welcomed as *ex oriente lux* by all liberal thinkers throughout Europe and America. It is a laborious undertaking, but even the smallest contribution to it is so much gain and therefore is deserving of grateful encouragement. We therefore hail with delight the publication of a work in Bengali, on "The teachings of Hinduism regarding salvation and the means of attaining it." The book is a compilation, and the author contents himself with the modest title of a compiler. As such the volume may not possess the merit of originality, and may furnish little or no matter for comment or criticism. Nevertheless this unpretending work is valuable, and has its uses as a

text book. When everybody talks of Hindu idolatry and superstition, and sees nothing but gross error in the national scriptures it is of the highest importance to possess a handy volume in which all the deeper truths and doctrines are clearly arranged for ready reference and use. Such a book is the one before us. It comprises such subjects as,—The different kinds of *mukti* or salvation, One Supreme God, Pantheism and Monotheism, Subjugation of the heart, Importance of worship, Absence of all desires, Asceticism, Yoga, Trance unnecessary, Renunciation of work, Solitude, Sacrifice. In the last chapter the author takes up his final thesis, which he thus lays down in the heading :—"Without loving Yoga or union with the One only bodiless God there is no other means of attaining salvation." This is the chief argument of the book, and the numerous texts cited converge into it. Here and there in the shape of foot-notes are parallel passages from the Bible and other books, which add to the interest of the work. Though we may not accept some of the doctrines set forth in the book, we bow before the central argument stated above, and trust with the help of such works our countrymen will be enabled to accept the essence and spirit of true Hinduism, throwing away idolatry and empty rites as chaff. We may here translate some of the most striking Sanskrit texts embodied in the book. Says Siva to Parvati : "If an idol constructed by fancy could give salvation then they would become real Kings who in vision saw themselves exalted to royalty." Says Krishna to Arjuna :—"If my devotees with singleness of heart worship me I convey to them all things they need, and I myself sustain them." Says Ashtavakra to his disciple, Janak Rishi :—"The wise do not strive to enter upon or abstain from any work, but perform whatever work comes of itself and are happy in resignation."

Sankaracharya says :—"What things are to be repudiated? Wealth and woman." "What is it that intoxicates man like wine?—Woman." We may have occasion hereafter to notice and discuss other passages quoted in the book.

Paras.—

O GOD, save Bengal from idolatry. Lord, save the land from idolatry.

HOW true is it that "the bee makes a sweeter meal upon a single flower than the ox doth upon the whole meadow where thousands of them grow."

MAY we say of the joys of heaven what Isaak Walton says of the singing of birds : "Lord, if thou hast provided such music for sinners on earth, what hast thou in store for Thy saints in heaven !"

WE hope to publish shortly a Sanskrit translation of the Invocation Mantra, addressed to Agni or Fire, on the occasion of the Hom ceremony, lately observed by our brother-devotees. We have no doubt it will interest our readers, and prove acceptable to them as an attempt to embody in the sacred and classical language of our fore-fathers the true philosophy and spirit of the Hom ceremony. The Hom as fire-worship, is wrong and intolerable, but it commends itself to us as the poetry of natural faith and a rich oriental metaphor of sanctification. He who puts

his finger upon idolatrous Hom instead of burning his sins will burn himself. He who in the name and through the symbol of external fire passes through spirit-fire is a blessed poet and nature's priest.

BOYS at school ought to learn morality, but not theology. We would not cram their tender minds with the abstruse metaphysics of causation, free will and immortality. But we would sow on docile and susceptible hearts the seeds of morality and the elements of character, which are of immediate importance to the young, and are besides calculated to form a solid foundation for future religious growth. Such an exhibition—dialogues in histrionic style—as we saw at the Albert Collegiate School, a week ago, impressed us most favorably, as betokening the success of the art of moral teaching pursued in that institution. There was no dogmatic pedantry, no theological parrotry, none of that irrepressible 'catechism' which trains the lips, instead of the heart. The piece enacted was a simple plot exposing and condemning the school-boy habit of *lying*. The actors evidently felt and realized the homely lessons of juvenile morality they recited and represented with such enthusiasm and joy. The whole thing was simple and real. If our boys could thus be taught to hate and repudiate lying and other vices and impurities to which they are prone, there would be a great improvement in our system of education.

TO all brother-belivers in the New Dispensation we joyfully commend the following remarkable passage extracted from Hedge's "Reason in Religion."

"A celebrated mystic of the twelfth century [Abbot Joachim of Floris] predicted a third age and dispensation of God, corresponding with the third Person in the Trinity. The first age, representing God the Father, was the dispensation of the law, the age of the Old Testament,—an age of bondage and fear. The second, representing the Son, was the age of the New Testament,—an age of instruction and discipline, a dispensation of doctrine. The third, representing the Holy Ghost, is to be an age of knowledge and spiritual emancipation, a dispensation of liberty and love. The first he characterizes as an age of bondsmen; the second, an age of freedmen; the third of friends;—the first, an age of old men; the second of the middle-aged; the third, of children. Six hundred years have rolled by since that Calabrian monk delivered this sublime burden of the Lord: so far does the vision of holy and loving spirits outstrip the tardy-footed ages charged with the execution of 'the pattern in the mount.' Six hundred years! and the Christian world still waits this consummation of its destiny."

Friday, October 7, 1881.

VEDANTIC TESTIMONY.

THE doctrine of Jáyá, upon which the Christian idea of the Incarnation is evidently based, may be traced so far back as the Vedantic period. There is a remarkable passage in the Prasna Upanishad, which contains the germ of the doctrine. It is addressed to Prajapati, and runs thus:—

Prajápatishcharasi garbhe tvameva pratijáyase. II. 7.

O Prajapati, Creator, Thou dwellest in the womb. Thou art again born.

The commentator, Sankaracharya, in his notes thus explains the last sentence : " In the image of the father and the mother thou art born again." The word employed is ' prathirup,' which means image or likeness. It calls to mind the passage in Genesis 1. 27, " God created man in his own image ;" and also " Christ who is the image of God," 2. Cor. iv. 4. In Bahvricha Bráhmaṇa a clearer enunciation of the jáyá principle is to be found. " In the womb of the mother-like wife he again enters. Becoming new again after ten months he is born. For this reason the wife is called jáyá ; because in her man is born again.

THE RETREATING GOD.

WOE unto the unfortunate Hindu who happens to look at the back of his idol deity ! There goes many an idol through the streets on the last day of the festival, but you see how cautiously and eagerly every devout Hindu is trying to have the front view of his god or goddess and to avoid looking behind. It would be a calamity and a misfortune. Therefore the injunction is always to avoid it. Is there no meaning in this wide-spread notion, in this popular belief ? To us Theists a serious warning is here offered, which we would do well to bear in mind and carry out practically. Always welcome and cherish the smiling face of thy God. May thy soul never see the dark side of a retreating and backward deity ! Such is the salutary lesson we have to draw from the suggestive practice of our idolatrous brother. To look up to a God who has completely set his face against us, who is clearly going away from us, and whose dark side is all that we can realize, is no doubt a

great calamity. Who can bear such a melancholy sight? It is ominous. It portends greater evil. If to-day you feel your God has turned His back upon you, to-morrow He recedes further from your vision, and the next day He disappears altogether, leaving you in the midst of darkness and despair. Beware! As soon as you see your Heavenly Father is hiding His holy and blessed face from you and quietly turning His back, depend upon it you have wronged and offended Him. Your life is no longer in His favour. Instead of smiles, frowns awful are in reserve for you. Your sun has set, and the night of separation is before you. We say, therefore, beware. Try to avert the danger. At once turn round, as the idolater does, and try to catch a glimpse of your Divine Mother's sweet face. Neglect not, delay not. But turn round instantaneously. Do not let your Mother dear depart. In your prayers sit always before your good Father, so that He may ever look smilingly on you and you may look smilingly on Him. Let Her presence be your delight and salvation.

WILL YOU PRAY FOR US?

DO. Give us the benefit of your prayers, your incessant and earnest prayers. We need hardly say we stand in need of such aid. Nor need we add we count such aid most valuable. Of course we are humbly striving to do what lies in our power to gather wisdom, purity and joy, and we are daily offering our heart's prayers to God Almighty for our salvation. But such prayers and efforts on our part must be supplemented by the intercessory prayers of our friends, and of all those who love us or are otherwise interested in our welfare. If a hundred devout souls constantly offer prayers to God on our behalf, will they not, or rather the

answers they bring from heaven, have the effect of a tremendous mountain battery in crushing the enemies of God within us? One good prayer, one word of sincere supplication on behalf of our sin-laden souls, one single drop of sympathetic tear shed before the mercy-seat for our poor souls, is worth more than rubies and pearls. Thrice-blessed benefactor he who compassionately gives such a treasure to enrich us. Let us have it then, for we are really poor, very poor indeed. We need light, for we are still in the dark about many things. Truth we have, thank God, the glorious truth of the New Dispensation. But more light from heaven, more revelation, we crave. Will not our friends beseech the Lord to vouchsafe unto us in fuller measure the riches of His wisdom? We need strength too. We are extremely weak, and are not able to stand in the face of the strong temptations of the world. Will not those who have pity for the blind, the lame, the infirm, and the decrepit, say a good word to our good God that He may make us stronger than we are. Above all we need purity and righteousness, and we shall be under lasting obligations to our friends if they will help us in this matter. Assuredly he is our best friend and our truest benefactor who helps us to be purer and holier. Brothers and sisters, do kindly remember us sinners in your daily or weekly prayers, and ask your Father and our Father to cleanse our hearts thoroughly. We are thankful to those who have, from time to time, prayed for our welfare, for to their supplication we owe much of the progress that we have already made. Shall we not thank them for the many truths and ideas, the sweet sentiments and affections that have lately come pouring into our souls in response to their sincere entreaties before the gate of heaven? The more we receive the more grateful we shall be to those who help us.

THE VIRGIN.

ONLY a virgin soul can beget the son of God. Who can rebut or deny the scriptural saying, "that which is conceived in her is of the Holy Ghost?" Even the infidel cannot understand how flesh and blood can give birth to pure spirit. Flesh can beget flesh. That which is spirit is conceived of the spirit. Verily, verily, as St. John justly says, that which is born of the flesh is flesh; and that which is born of the Spirit is spirit. The first man, the carnal man is born of man. The second man, the spiritual man, sanctified and regenerated humanity, is born of the Holy Ghost. Man is born of earthly parents; he is born again of the Heavenly Father. The *dviya*, the twice-born, is God's child. The scripture speaks constantly of his second birth or regeneration. All true believers are said to be born of God. Every one that loveth is born of God." "Whosoever believeth that Jesus is the Christ is born of God." "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." This spiritual birth is essential to admission into the kingdom of heaven. It is nothing but a metaphor, indicating the death of carnal humanity and the birth of divinity in man or the commencement of divine life in humanity. The idea is most natural and poetical. Instead of saying, what would be a prosaic commonplace, man attains new life in religion, the scriptures delight in speaking of the regenerated heart as "born of the Holy Spirit." If then individual souls are born again of God, how natural is it to apply this ideal regeneration to mankind collectively—to the Son of God *par excellence*! If in Christ fallen

and degraded humanity is restored to heaven, and the carnal and disobedient nature of the first Adam is sanctified and perfected through obedience in the second, then surely a collective regeneration or new birth is effected in humanity through Christ. He is all men in one. He is humanity itself—fit representative of the twice-born. He is, if we may so say, *dvija kula bhushana*, the ornament of the race of the twice-born. He is humanity regenerated. He is not *a* man born again. He is mankind born again,—born not of Joseph, but of the very God of heaven; not of flesh and blood, but of the Spirit of God. He was begotten of the Holy Ghost; he was the child of Inspiration conceived in a virgin and unsullied soul. His Father was the Spirit of God, his mother a virgin human soul, devotedly attached to the Lord. Surely the Son of God was born of the Holy Ghost.

Paras.—

OUR brother, Mr. Tyssen, who may be said to represent the deistic or rationalistic side of the Theistic movement in England, lately wrote to the minister, protesting against his views of special Providence and Inspiration. The letter has been referred to the Apostolic Durbar.

THE doctrine of justification by faith, which, sees no merit in works, has its parallel in a popular ballad of Tulsidas, which may be thus translated:—

Where work is there Ram is not,
Where Ram is there work is not.
The two never meet together,
Like day and night, in one place.

NEXT cold weather the Oxford Mission will strengthen itself and extend its operations. A Sisterhood is talked of. Three Sisters are immediately expected. Father Rivington is likely to come in January next. He will be preceded by that most zealous and self-denying co-worker, Pandit Nehemiah Nilkant Goreh. The Book Depot attached to the Mission is worth a visit.

THERE are some men who are born to be wronged. The world is sure to take advantage of their gentle and forgiving temper. They bear all imaginable affront and maltreatment at the hands of cruel persecutors. They suffer quietly and will not resent. Says a Catholic saint :—"A good Christian would rather be anvil than hammer, he would sooner be robbed than be a robber, be killed than a murderer, martyred than be himself a tyrant. Let the world storm and rage, let the wisdom of the age run mad, and the flesh perish—but depend upon it, it is better to be good and simple, rather than sharp and cunning."

OUR Holy Church proposes to encourage systematic theological studies by rewarding young Divinity students with suitable honours. Early next year the first examination will be held in Calcutta by the Apostolic Durbar. All applications must be forwarded to the Upadhaya on or before the 1st January 1882. The following books have been recommended by the Minister for study, and will form the subjects of examination :—

1. Introduction to Science of Religion : Max Muller.

2. Hinduism : Monier Williams.
 3. Buddhism : Rhys Davids.
 4. Life and Teachings of Christ.
 5. History of Philosophy : Victor Cousin.
 6. Butler's Analogy.
 7. Carlyle : Hero as Prophet.
 8. Imitation of Christ.
 9. Holy Living.
 10. The New Dispensation.
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THE revival movement amongst the Bengali Christian community seems to gain ground year after year. It is essentially a 'Hinduizing' movement,—we do not use the word in an offensive sense. Its object is to drag back a beef-eating imitation-Saheb 'Khishtan' runaway into his old grandfather's ways. It holds once-a-year festive gatherings, where the vernacular supersedes English speeches, old 'khichri' does duty for beef and mutton, and both Saheb and Babu suffer general degradation from the table to the floor, and, what is worse still, the orthodox Kirtan of the Vaishnava style is sung through the streets in a poor and humble spirit by an enthusiastic procession, to the accompaniment of the mridanga and the karatal, an insult to proud civilization, learning and respectability ! To us this reaction has one meaning, poverty and bhakti. The more this spirit grows among our Native Christian brethren the better for India's future prospects. Blessed are the promoters of the movement !

THAT excellent Bishop, St. Francis de Sales, had an intense dislike for politics. The following incident

recorded by his biographer will serve as a practical lesson to those among our countrymen who dabble in politics and honour diplomacy :—"I once expressed my surprise to the Bishop that the Duke of Savoy, Charles Emmanuel, who was a most excellent and very sagacious prince, did not employ him in diplomacy, inasmuch as his wisdom and skill, his patience and gentleness, to say nothing of his well-known repute for holiness, rendered him so eminently successful in whatever negotiations he has ever undertaken." To this St. Francis is said to have replied,—"Not to say that I am devoid of the dexterity and aptness for diplomacy which you imagine me to possess, I must own that the mere words prudence, business, and politics dismay me, and what I know concerning them is simply nothing. Now I will tell you in a confidential whisper that I know nothing whatever of the art of lying and dissimulation and clever feints, which are the main-spring of diplomacy and the most consummate points of worldly wisdom. I hate all duplicity with a mortal hatred, and I know that God abhors the deceitful man. Most of those who know me are aware that this is the case, and so they very wisely consider me quite incapable of what are called politics."

Friday, October 14, 1881.

WHY TAKE THE SMALLER CHRIST?

WE have always preferred the broad to the narrow Christ. Is this an offence? The larger Christ includes and absorbs all the smaller lights of the world. The smaller Christ excludes them. "You speak of the Son of God being in Socrates and

Chaitanya!" exclaims the pious Christian with a shudder, "how can that be? The very idea of such commixture is revolting; it is derogatory to Christ's honour and dignity." We hold, on the contrary, that in inclusion and not exclusion is his glory. If goodness, wherever found, be Christ, if all truth, in and outside Christendom, be Christ, then surely is his divine nature vindicated and magnified by such eclectic principles. But to take away his universality and make him only the Christ of Christ and not the Christ of all Europe and all Asia, of ancient and modern times,—this surely is derogatory and, we may add, heretical. The heart naturally repudiates and rejects the little man-Christ of Nazareth, and welcomes the large spirit-Christ with whom is identified all that is true and good. Honour indeed! Make the Son of God a small dry well for a handful of professed Christians, and ye advance his glory and honour! And if we make him the very ocean of truth and goodness and blessedness for all humanity, we are accused of heaping upon him affront and indignity and dishonour! Surely in the true Christ of God all prophets and saints, all devotees and martyrs are identified.

SANKARACHARYA'S ECLECTICISM.

AMONG India's sages Sankaracharya must always hold a high place. He was a native of Malabar, and flourished about the end of the seventh century. As an Acharya of the Vedanta Philosophy he has never been surpassed. He was the most formidable enemy of Buddhism. In wisdom and asceticism and sanctity he was a prodigy, and many there are who openly declare him to have been an incarnation of Siva. It

is said that Siva entered his mother's mouth and was born as Sankaracharya. Sankara's followers, Saivas, Smartas, Dandis, or Mendicants, who may be counted by the thousand in Western and Southern India, still give him divine honours, and believe that he worked miracles. Whatever his immediate followers may say, all India honours him as the Apostle of Advaitabad or Pantheism. It is, however, neither his Saivaism nor his Pantheism which has any interest for us at present. We propose now to deal with quite another aspect of his character. Sankaracharya was pre-eminently an Eclectic, and as such we cannot help feeling the profoundest interest in his theology. Nay we will not dissemble the conviction that we recognise in it a hazy and dim fore-shadowing of the present Dispensation. His great object was to lead the soul into the Infinite Spirit, and this object he sought to accomplish by uniting all the leading Hindu sects into a common system of adoration, culminating in the highest communion. He founded what is well known as the *Pancha Upasana* or the Five Devotions, in which he enjoined the joint worship of the five gods, Surya, Sakti, Vishnu, Ganes and Siva. He thus tried to bring together and sum up the five principal sects, *viz.*, Souras and Saktas, Vaishnavas, Ganapatyas, and Saivas, and make them all into one sect. But this *Pancha Upasana* with its attendant *pancha yagna* was not meant to be the terminus of the devotee's journey upward. The contemplation, without any external ceremony, of the Supreme Spirit was according to Sankara the highest point to be reached by his followers. We quote *Sankara Vijaya* by his disciple Anandagiri, chapter iii:—"The Brahmin performing five yagnas shall worship Surya, Sakti, Vishnu, Ganes and Siva. He shall consecrate all work unto the Supreme God. In him are all the gods. He who can contemplate Him hath no need

to offer external worship to the All-pervading, Immanent, Omnipresent Light, Pure Spirit, without a second." Grand no doubt was Sankara's conception of all Hindu sub-sects merging into the Five, and the Five ultimately merging, as amalgamated and unsectarian humanity, into the ONE.

TO THE PORTRAIT OF RAM MOHUN ROY IN THE ALBERT HALL.

NOBLE countenance! Beaming eyes! O thou illustrious progenitor of a new race! India's pride! Long may thy hallowed memory dwell in thy country's grateful heart! Half a century ago thy genius bright, under heaven's guidance, opened a new world of thought, a New Church, to thy ignorant countrymen. Alas! little did they know what untold treasure thou gavest them. They were unworthy of thee. Thy figure did tower above them, and thy soul was a giant among pigmies. A great idea, wide as the world, high as heaven, thou gavest them. Its height and depth they comprehended not. To millions sunk in gross idolatry and superstition thou didst boldly preach the One God. Nay in their midst, and in the face of fierce opposition, thou didst raise a Tabernacle unto His glory. And while ten thousand idol-shrines were filling the air with the deafening din of idolatrous praises and mantras, from this small Temple of the Living God, a very mustard seed in the vast ocean, there rose the solemn hymns and prayers of a handful of thy followers. How this small band has developed into a mighty community scattered all over the country, thou, Great Reformer, hast not lived to see. Thou didst sow the seed; we reap the harvest. Thy original mind did not merely attempt a revival. Thy hand was mainly employed in clearing the jungle of

polytheism, and restoring the ancient monotheism of the Vedanta. But thou didst not remain satisfied with this. Boldly didst thou cull truth from a foreign faith, and commend it to thy countrymen. With a view to put into their hands an unimpeachable moral code, thou didst republish "the Precepts of Jesus; a Guide to Peace and Happiness." It argued uncommon heroism to present Christ to the Hindus. But thy heart shrank not. Thy eclectic genius commingled in that early stage of Indian reformation, the monotheistic theology of primitive Hinduism with the high standard of Christian life and holiness enjoined in the Gospel of Christ. These parallel streams of conviction and character, belief and life, devotion and conscience, have flowed ever since through the life of educated India. Honour, all honour to thee, India's illustrious benefactor! Heaven-sent teacher, at thy feet we sit to learn the eclectic truth and devotion which thou camest to teach. May thy loud protests against idolatry, which those lips seem to be still uttering with heavenly enthusiasm, roll backward and forward throughout the land! May thy public spirit animate the hearts of the thousands of young men who gather in this Hall from time to time! May young India accept thy eclectic faith, cast off idolatry, go back to the earlier scriptures, and honour Christ! May the wisdom, courage and enthusiasm which characterized thee find a place in our character! Blessed patriot, benefactor of thy race, light of India, speak, speak continually unto us thy new gospel of Theism. Our teacher and our leader, may thy soul prosper in the realm of light and joy!—so prays grateful India.

Paras.—

IN Madras the Lord of the New Dispensation has so far vanquished the opposition party as to make

them give our Brother Amrita Lall all possible facilities for preaching the truth.

THE vulture, says the Parambansa, soars high, but its heart is where the putrid carcass lies. So the carnal man may soar ever so high in imagination; his heart still grovels in the mire of impurity and filth.

MAHOMET never claimed the power of working miracles, and was satisfied with a far humbler mission. When asked to attest his divine commission by some miraculous proof, he used to point to the Koran, a book revealed to "an ignorant and unlearned man," as the greatest of miracles.

TOUCHING ejaculations Thomas Fuller justly remarks,—“They are the artillery of devotion, and their principal use is against the fiery darts of the devil. In barred havens, so chocked up with the envious sands that great ships, drawing many feet of water, cannot come near, lighter and lesser pinnaces may freely and safely arrive. When we are time-bound, place-bound, or person-bound, so that we cannot compose ourselves to make a large solemn prayer, this is the right instant for ejaculations, whether orally uttered or only poured forth inwardly in the heart.”

WE are glad to be able to cite another authority in support of our cherished theory that the New Dispensation is the Dispensation of the Holy Ghost. Let us hear what Dean Stanley says of the Third Sacred Name:—"But there is yet a third manifestation of God. *Natural* religion may become vague and abstract. *Historical* religion may become, as it has often become, perverted, distorted, exhausted, formulised; its external proofs may become dubious, its inner meaning may be almost lost. There have been oftentimes Christians who were not like Christ—a Christianity which was not the religion of Christ. But there is yet another aspect of the Divine Nature. Besides the reverence for that which is above us, and the reverence for that which is beneath us, there is also the reverence for that which is within us. There is yet another form of Religion, and that is *Spiritual* Religion. As the name of the Father represents to us God in Nature, as the name of the Son represents to us God in History, so the name of the Holy Ghost represents to us God in our own hearts and spirits and consciences. This is the still, small voice—stillest and smallest, yet loudest and strongest of all, which, even more than the wonders of nature or the wonders of history, brings us into the nearest harmony with Him who is a Spirit—who, when his closest communion with men is described, can only be described as the Spirit pleading with, and dwelling in, our spirit. To enter fully into the significance of what is sometimes called the Dispensation of the Holy Spirit, we must grasp the full conception of what in the Bible is meant by that sacred word, used in varying yet homogeneous senses, and all equally intended by the Sacred Name of which we are speaking. It means the Inspiring Breath, without which all mere forms and facts are dead, and by which all intellectual and moral energy lives. It

means the inward spirit, as opposed to the outward letter.

“One accent of the Holy Ghost
“The heedless world has never lost.”

Friday, October 21, 1881.

BAPTISM IN THE VEDAS.

THE earliest Aryan scripture, the Rig Veda, bears witness unto Baptism, inasmuch as it extols and praises the purifying virtue of Water. How striking is this coincidence of ancient Hinduism and Christianity in a matter of vital importance! Here the Veda and the Bible are as sisters, in sweet accord, honouring and magnifying the power of the Waters. In that blessed element, *ápah*, may the Hindu and the Christian, the East and the West extinguish the fire of their sectarian discord and rancour, and find the comfort of a common faith! May they with hands joined in fellowship attain in that sacred element the waters of eternal life! Let us quote the excellent and blessed texts in the Rig Veda, which bear on this point.

Idam ápah pravahata yat kincha duritam mayi.
Yadváham abhidudroha yadvá sepa utánritam.

1.23.22.

Whatever sin is in me, whatever violence I have committed, whatever curse I have administered and whatever untruth I have uttered, all these, Waters, remove from me and carry away elsewhere,

Apo adyánvachárisham rasena samagas mahi.
Payasvánagna á gahi tam má sam srija varchasá.
Waters! to-day I enter into you, with your essence

I am united. O Fire in Water, do Thou come, and make me resplendent.

What does this sublime invocation mean but Baptism? Yes, Baptism—at once Vedic and Christian, the cleansing of the soul from all impurity of thought, word and deed by the current of grace, that flows in water—the illumining of the soul with the Divine Fire present in water.

WOMAN'S SUBJECTION.

WIVES, submit yourselves unto your own husbands, says Paul. Husbands, submit yourselves unto your wives, says civilization. The husband is the head of the wife, is Christian doctrine. The wife is the head of the husband is the creed of the nineteenth century. Thus between Christianity and modern civilization there is serious antagonism of opinion in regard to the true position of woman in society. Whom are we to follow? Paul or the Philistines of our age? It is a matter of very great importance to us all, affecting as it does our most vital interests, and it is highly desirable that the question should be satisfactorily solved. It seems to us preposterously absurd to call in question the inspired ethics of Paul, and give a verdict in favour of godless rationalism. We must reverently bow before one speaking with divine authority. When Paul speaks of woman, he does not propound a crotchety opinion of his own. Nor are we to suppose he is reading a paper before the Social Science Congress in England on women's rights. He speaks living religion. He combats social vices and corruptions. He protests against carnality, immodesty, frivolity and vanity. He rebukes worldliness and irreligion in women, and recommends godliness. If he talks of

woman's subjection it is not in a secular or social sense such as any fifth-rate disciple of John Stuart Mill would entertain in discussing the subject. He speaks in an infinitely higher sense. Does he preach earthly slavery and domestic drudgery when he enjoins female subjection? Does he advocate that system of social and domestic vassalage, which in the East often kills woman's soul, and converts her into a down-trodden serf at the feet of an overbearing tyrant-husband? No. He does not descant on earthly relationship at all. He speaks of the husband as Christ, and the wife as the Church, "For the husband is the head of the wife, even as Christ is the head of the Church." "Therefore as the Church is subject unto Christ so let the wives be to their own husbands in every thing." And then adds Paul, "The wife see that she reverence her husband." The whole of Pauline doctrine regarding conjugal relationship is here most fully set forth. The Apostle of the Gentiles does not seek to exact servile bondage of the wife, nor does he accord to the husband the privilege of social tyranny or political oppression. He means spiritual *connubium*, nothing more. He simply says, let the wife be unto the husband as the Church to Christ. And let her treat her husband not with fear or slavish dependence, but treat him with "reverence" as "the head of the Church." Can rationalistic civilization produce a higher ideal of conjugal relationship than this? Surely it cannot. Any attempt to give to woman any other position than that assigned by Paul is both barbarous and unchristian, and ought to be proscribed.

THEISM, NOT DEISM.

SOONER or later Theism must plunge into a desperate and deadly war with Deism. It is strange

that rationalistic and earthly Deism should always claim kinship with that child of heavenly inspiration, Theism, and pretend to be its best friend and ally. And yet such is the case. What can be more horrible than this proffered friendship and alliance on the part of an insidious and perfidious foe? Deism, half-brother of Atheism, is an enemy of Theism, and would at any moment annihilate its precious life. Deism! we trust thee not, thy murderous designs have made thee hateful and odious, and we must run away from thee as from a secret enemy of God. Let it be remembered that we use Deism in its lowest sense, and attack its most contemptible and offensive type. There are some Deists who are extremely reverent and modest, and are always advancing towards Theism though slowly. But there are others who represent the conceit and audacity of unbelief, and are ever striving to pull down the strong-holds of Theism, and shake the foundations of faith. This low species of Deism is doing incalculable mischief among Theists by drawing the more weak-minded among them, stealthily and unawares, into the meshes of unbelief and infidelity. But what has Deism done, it will be asked, to provoke our indignation? It is spreading *nihilism*, and cutting the root of all faith. Is not this true? With the sword of nihilism it cuts all other religions, and ultimately cuts its own throat. It denies the divine authority of all other creeds, and then denies its own. It turns towards Christianity and sneeringly asks—where are thy credentials? And to Hinduism and Buddhism and Mahomedanism it puts the same question, and scoffs. And when we turn round and ask it, where are thy credentials, its reply is, Nil! How ridiculous and suicidal! Deism affirms most indignantly that God never spoke to Moses or Christ or Buddha, and that therefore what they taught was not authoritative. And then, when

its own turn comes, it unblushingly, and with an air of sarcastic frankness confesses, "God never spoke to me." In fact it glories in the assumption that no truth is positive, no doctrine of religion is absolutely correct. It holds that no moral rule or injunction is divine, and no creed is supported by God's authority, but that on the contrary religion is a human thing, whose source and authority are altogether human, and there is consequently no certitude whatever in religion or morality! This is the dangerous position of Deism, and we must warn our friends against treading even its shadow. Deny authority and you deny God.

THE APOSTLES EXAMINED.—I.

1. ARE you 'called'? How and when were you called? Produce your credentials. Have you any doubt regarding the authenticity of your commission? Can you teach with authority? If so, in what things and how far?
2. Do you firmly believe God is? How do you know He is? Do doubts ever cross your mind? Did you ever see God vividly in immediate consciousness? If so, describe fully your vision of God. Should your opponents deny it and charge you with self-deception, how would you refute the charge?
3. Do you see God better with open eyes or with closed eyes? Do you *try* to see Him, or is His presence unavoidable? Is your perception of God every day the same? Can you see Him without reason, or emotion, or the will? Can the sinful eye see or is it only saints who see God? Would you be pleased if He came before you in a visible

- form? Is that possible? How long can you sit with your God in solitude and enjoy His company?
4. Is your prayer, like appetite, an unavoidable necessity of your nature, or is it simply an appointed duty? How do you know that God hears you? Does He ever speak to you in reply? In what language does he speak? Produce any messages you may have received, and prove their genuineness. Did God ever tell you to do any thing contrary to his moral law? Has any message, which seemed Divine at the time, subsequently appeared to you to be a fiction causing you to repent and retract?
5. Do you believe you are inspired? If so, in what sense? Do you mean to say that your inspiration has made you infallible, and that whatever you say is to be received as the Word of God? How often have you been inspired, and how long does inspiration generally last? What are the criteria of inspiration?

Paras.—

NOT pice but rice. It is proposed to give the Apostolic brethren rice instead of pice in future. And the brethren have resumed the vow of cooking for themselves. Both these arrangements are indeed apostolical, and upon them the Lord's blessing shall descend.

WHENCE this sweet perfume, which has suddenly filled the room, and gladdened all hearts, and which is surely not of this earth? Look at that serene figure, that man of prayer, who has just come out of the Holy Tabernacle, that garden of Paradise, where ever-

blooming flowers, sweet and fragrant, abound. "All his garments smell of myrrh and aloes and cassia."

OFTEN do bright and redeeming rays of truth greet the eye amid dense masses of mythological error. The following testimony of Sophocles to monotheism is cited in Justin Martyr's Hortatory Address to the Greeks:—

"There is one God, in truth there is but one,
Who made the heavens and the broad earth beneath,
The glancing waves of ocean and the winds.
But many of us mortals err in heart,
And set up for a solace in our woes.
Images of the gods in stone and wood,
Or figures carved in brass or ivory,
And, furnishing for there our handiworks,
Both sacrifice and rite magnificent,
We think that thus we do a pious work."

PROFESSIONS of humility are always disagreeable. He who is really modest can never parade his modesty. His humility is so real and so sensitive that he cannot bear the idea of seeking to seem humble. Like Hamlet, he seems to say within himself with a shudder, "*Seems, madam! nay it is. I know not seems.*" There are men, however, who every now and then decry themselves, and profess to be extremely humble, in order that people may give them credit for humility. It is their pride that makes them look modest. It has been justly said that "he who blames himself sometimes, indirectly seeks to be praised, and is like an oarsman who turns his back to the place he is making for; he would not have you believe the ill he says of himself, and it is out of mere pride that he would fain be thought humble."

OUR nearness to God increases as communion grows deeper. But who is it that draws nearer, God or the worshipper? Certainly He. And if the nearness and the intimacy grow into familiarity—such as that which the parent cultivates with the child—it is not the child's fault. Why shall we blame the child if the father or the mother fondles and caresses it too tenderly? Even in the highest communion the child-devotee rather says to the Good Father, 'Depart, O Lord, from this vile sinner, who is so wholly unworthy of Thee.' But what is the result? Instead of departing, the Lord only draws nearer and nearer, and presses the child closer to His bosom. He reveals Himself more vividly, speaks more tenderly, and scatters more sweetness and joy through His fond glances. Nay He does more. He encourages and inspires His servant to be more familiar in his words and phrases, and draws him and drives him by force into more intimate relations. A sinner in the vortex of Infinite Tenderness! How sweet the picture!

WHEN the news first reached his father's ears that Gautama was walking through the streets begging with a bowl in hand, the Raja was startled, and he immediately ran to the place where Gautama was, and said:—"Why master, do you put us to shame? Why do you go begging for food? Do you think it is not possible to provide food for so many mendicants?" "Oh, Maharajah," was the reply, "this is the custom of all our race." "But we are descended," said the Raja, "from an illustrious race of warriors, and not one of them has ever begged his bread." "You and your family," answered Gautama, "may claim descent from kings; my descent is from the prophets (Buddhas) of old, and they begging their

food, have always lived on alms. But, my father, when a man has found a hidden treasure, it is his duty first to present his father with the most precious of the jewels." Gautama accordingly addressed his father two verses, given in the Dhamma-pada, embodying the cardinal tenet of his doctrine.

THERE are men who pray best when their friends are near to hear them, but they fail in their devotions whenever they attempt secret and solitary prayer. They can hardly speak *to* their God ; but they speak most fluently and eloquently *before* God in the hearing of men. They court earthly ears, not the ear of Heaven. Alas ! they are " like the nightingale in the woods, of which it is said that she sings most sweetly when she thinks any one is near her." This is indeed a most delusive mood of the soul, and is not quite sincere. For in all devotions our chief concern is with the Lord, who alone hears and answers prayers. The presence of men is an artificial stimulant, which is not to be trusted. Let us not rejoice that men have heard our prayers, and that thus we have gained our object. The true devotee is not satisfied till the Lord has heard his words and granted his prayers. Let us cultivate the habit of secret prayer, and learn to open our hearts before the Lord in the inner sanctuary, where no eye can see us, and no ear can hear us.

Friday, October 28, 1881.

A WORD TO DAVID.

O DAVID, Prince of Psalmists, lend us thy sweet harp. The New Dispensation will "sing unto the

Lord a New Song." Therefore help us, help us with thy harp and the voice of a psalm. Now is the time for us to sing a new song. "For He hath done marvellous things: His right hand, and His holy arm hath gotten Him the victory. The Lord hath made known His salvation: His righteousness hath He openly shewed in the sight of the heathen. He hath remembered His mercy and His truth toward the house of Israel: all the ends of the earth have seen the salvation of our God." It is true we *have* seen the marvellous grace of the God of the New Dispensation, making known unto this nation the blessed gospel of redemption. Yes, we have seen the light, and kissed it. And we cannot be silent. "Come let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before His presence with thanksgiving, and make a joyful noise unto him with psalms. For the Lord is a great God, and a great King above all gods." And in such psalm-singing who is fitter to lead and inspire us than thou, O David? How many hearts has thy harp touched and sanctified! How sweet, inexpressively sweet are thy Psalms! We love thee, David, for thy psalms' sake. They are as honey. Very sweet they are. How they go into the inmost soul, and pour the sweet nectar of heaven. Great Psalmist, thou knowest how to sing unto the Lord as nobody else knows; and thy psalms have no parallel in the whole literature of devotion, in ancient or modern times. Therefore we come to thee, O soul-bulbul, O nightingale of divine music, and we ask thee to sing unto thy God and our God in our inmost soul. Blessed Psalmist, sing and inspire us with sacred music, pouring into us out of the fulness of thy Psalms.

THE TRUE DEVOTEE ACCORDING TO
SANKARACHARYA.

WE have already spoken of Sankaracharya as an eclectic, imbued with the spirit of the New Dispensation. Instead of restricting himself to any small sect of philosophy or theology, he took his stand upon the vantage ground of an all-absorbing pantheism, and tried to take in the endless diversities of Hindu faith and ritual, and weld them together by his vast and comprehensive genius. He not only blended the 'Five' leading divinities, but he also sought to fuse into a harmonious whole the apparent contrarieties and contradictions of Hindu faith. In fact we have good reasons for looking upon the New Dispensation as a New Sankaracharya, loftier and grander far than the Old Sankara. Extracts from his celebrated work, the *Ananda Lahari*, are translated below. From these it will appear that his ideal devotee or 'Muni' is a cosmopolitan and a catholic character, embracing all the varied phases of religious life manifested in Hinduism, from the speechless meditation of the recluse to the playful buoyancy of little children. Let us hear what Sankara says regarding the ideal Muni of his school.

"Sometimes he claps hands in the company of boys with a smiling face, sometimes he rejoices in the company of men and women adorned with youthfulness, sometimes he sighs and weeps with careworn old men. Yet is the Muni not infatuated by such conduct, for by the force of the ceremony of initiation under the teacher his ignorance has been destroyed.

Sometimes in palaces, sometimes in rich men's houses, sometimes in hills, sometimes on the banks of rivers, sometimes he lives in the cottage of the highest order of Munis who have subdued their senses. Yet is the Muni not infatuated &c.

Sometimes he is with self-controlled and inquiring students, sometimes with poets full of the sweets of rhetoric, sometimes he lives with disputants. Yet is the Muni &c.

Sometimes he cultivates meditation, sometimes with fragrant flowers or only with *durva* grass he worships Divinity and rejoices. Yet is the Muni &c.

Sometimes in the water of the Ganga, sometimes in well-water, sometimes in sea water, sometimes in warm, sometimes in cold water he bathes, sometimes he rubs his body with ashes white as camphor. Yet is the Muni &c.

Sometimes without garment, sometimes putting on the best apparel, sometimes with lion's skin round the waste; he is self-possessed, without fear, the joy of his household. Yet is the Muni &c.

Sometimes in *sattva* (goodness), sometimes in *rajas* (activity), sometimes in the quality of *tamas* (darkness) he dwells, sometimes he is above these three qualities, sometimes he is worldly, sometimes he follows the *Srutis*. Yet is the Muni &c.

Sometimes he is a speechless devotee, sometimes loquacious, sometimes he smiles in joy, sometimes immersed within in the nectar of divine felicity he becomes mute, sometimes he observes the practices of men. Yet is the Muni &c.

Sometimes by uttering habitually the *Mahavakya* (*Tattvamasi* and other Vedantic texts) he beholds in all things the true and good, the One only without a second, sometimes in the consciousness of apparent duality he cries, *Siva, Siva, Siva*. Yet is the Muni &c."

HOW THEY GET ON.

It may interest our readers to know how our apostolic brethren get on. Particulars of their daily life may prove both pleasant and profitable reading. These poor souls, men of God, believe that they live in the safe-keeping of Providence, and that their food and raiment come directly from Him. This is no boasting, but a fact. There is nothing like a permanent fund or a definite source of income upon which reliance could be placed. The only earthly prospect of sustenance is furnished by precarious casual contributions, a printing press with poor resources, and the sale of books and periodicals. As a rule, Brahmo congregations do not support their ministers. Nor is there a mission fund for the maintenance of our missionaries. So that the entire body of our apostles with their families and children hang upon the outside public, and upon insufficient and indefinite income. The various sources of income indicated above far from meeting all necessary expenses leave a monthly deficit of some two or three hundred rupees; so that every apostle has to count upon receiving only about half of what the bare necessities of life would cost. A gloomy prospect indeed! Yet the God of Providence has, month after month, somehow in His mysterious ways, paid the deficit and squared the account. Before the morrow comes, all is uncertain. A few annas will most likely be given to each family, but how much none can divine. There may be enough for the purchase of rice only, but no provision for oil or fuel. As for clothes and shoes, they may not be forthcoming, though urgently required, for another week or two. So that the morrow means, if not "mara" or death, at least privation and distress and probable starvation. The apostles have been taught by Christ to take no thought for the

morrow. If they do, they will see nothing but darkness outside and killing anxiety within—the gloomy prospect of fifty souls, and among them helpless little ones, struggling hard with penury and crying for food. But the darkness ceases and the apparition of want vanishes as soon as the morrow comes. An affectionate and loving Mother solves the whole problem, and supplies the pressing wants of each day as it comes. How?—We can hardly tell. Nor, if we did tell, would the world comprehend the ways of Providence, which are past finding out. Here comes a ten-rupee note, there a piece of cloth, here a pair of shoes, there a phial of medicine and a doctor ready to render gratuitous services. All this comes unexpectedly, and therefore causes both astonishment and joy. It seems as if the good Mother goes begging every morning, and supplements the deficiencies. Never does the Lord say to our brethren,—‘here is provision for the morrow.’ And yet when the season actually comes and food is most urgently needed by hungry mouths, sure as we live, the Merciful God, who feeds the sparrow, feeds these poor, but trusting human sparrows. It is a pleasure to receive our food direct from the Mother’s soft hand. The wonders of Providence are daily seen in the Mangai Bari, where dwell the apostles of the New Dispensation.

THE APOSTLES EXAMINED.—II.

1. ARE you sure you will continue to live after the dissolution of the body? What is your argument for a future life? Do you regard the next world as a continuation of the present life or a new creation? Is there not a shadow of a doubt in your mind regarding the great hereafter?

2. Do you look forward to a place in the high heavens as your future home, or do you simply seek a higher life in God? Have you any idea as to whether there will be a resurrection of the present carnal body? If every soul be disembodied how will men recognise each other?
3. Do you cherish any hope of meeting the souls of prophets and saints in the next world? Are you sure you will see Jesus and Paul, Socrates, Moses and Chaitanya? You may wish to see them, but does not your unworthiness stand in the way? Do you expect a family reunion in the life to come? Or do you believe that only those who are spiritually united here, will be reunited hereafter?
4. Have you any idea of heaven? Is it possible to get into heaven while here? Did you ever try the experiment? If so, what was the result? Do the denizens of the earth get admittance into the realm above? Do departed saints ever come to visit the earth, and do they hold intercourse with men? Or are you merely a believer in spiritual intercommunion? Do you believe in spiritualism?
5. Do you believe in future rewards and punishments? What sort of reward do you expect? How will you be punished for your sins and in what measure? Have you not atoned for your sins by your devotion and charity? Do you expect to join the Dance in heaven?

Paras.—

THE word Koran signifies *crying* or *reciting*, and is applied not only to the whole book but to any portion of it. The Koran is also called El-Furkan, 'The Distinguisher,' and El-Mushay, 'the Volume,' and El-Kitab, 'The Book.'

MAHOMET'S ordinary food was dates and water or barley-bread ; milk and honey were luxuries of which he was fond, but which he rarely allowed himself. The fare of the desert, we are told, seemed most congenial to him, even when he was sovereign of Arabia. It is said that after he was proclaimed 'the messenger of God' by Gabriel, another voice came unto him, saying :—

O thou enraptured in thy mantle

Arise and warn !

And thy Lord,—magnify Him !

And thy raiment,—purify it !

And the abomination—flee it !

And bestow not favours that thou mayest

receive again with increase,

And for thy Lord wait thou patiently.

MANY apparently are the gods of the Rig Veda,—Varuna, Indra, Agni, Surya, Savitri, Mitra, and many others. Beneath this multiplicity of divinities there is a clear conception of unity, as will appear from such texts as the following :—"Sages name variously that which is but one : they call it Agni, Yama, Mátarisvan." "The wise in their hymns represent under many forms the well-winged deity, who is but one." "Agni becomes in the evening Varuna, and Mitra, when rising in the morning. Becoming Savitri, he moves through the atmosphere, and becoming Indra, he burns along the middle of the sky." Pantheistic texts also occur here and there. As an instance take the following :—"Aditi" is all the gods and the five classes of men."

THE following passages in the Buddhist scriptures show in what sense 'Nirvana' has been used, and

seem to confirm the more thoughtful view which regards it not as annihilation, but as the highest moral condition of the soul to be reached here in this world :—

The mendicant who delights in diligence, and looks with terror on sloth, cannot fall away,—he is in the very presence of Nirvana.

If thou keepest thyself as silent as a broken gong, thou hast attained Nirvana ; no angry claimour is found in thee.

Those who are ever on the watch, who study day and night, whose heart is set on Nirvana, their sinfulness dies away.

Cut down lust, not a tree ; from lust springs fear ; having cut down with all its undergrowth the forest of lust become Nirvana'd, oh ! mendicants.

Bail out, O ! mendicant, this boat ; when bailed out it will go quickly : when you have cut off lust and hatred, thou shalt go to Nirvana.

There is no meditation without wisdom, no wisdom without Dhyana ; he who has both wisdom and Dhyana is in the presence of Nirvana.

Temperance and chastity, to discern the Noble Truths, to experience Nirvana, that is the greatest blessing.



AN appreciative and thoughtful article on the New Dispensation appears in the last number of the *Contemporary Review*. We rejoice that thousands in the western world will be enabled, by means of this most popular and widely-circulated magazine, to possess a sober and honest statement of this New Church in the East, its principles and progressive development. The paper does not deal in fulsome adulation, nor in unfounded misrepresentations, but is simply what it

purports to be, "a fair and truthful account" of the movement, "without any opinions" of the writer. Our humble yet heart-felt acknowledgments are due both to Dr. Knighton, the writer, and the editor of the *Review*, for having done us important service by thus spreading an accurate knowledge of God's doings in India among the enlightened nations of the west. Many alas ! have misrepresented our beloved Church, and by reviling and ridiculing its principles and its men, have dishonoured science and the God of science. This much we modestly claim, that what we are and what we mean should be honestly and truthfully presented to an unbiassed and God-fearing public. The Christian side of the New Dispensation is thus dwelt upon :—"Although the Divinity of Christ is not held in the Church of the New Dispensation as in the Orthodox churches of Christianity, yet his person and teaching are spoken of with a reverence and devotion that can hardly be surpassed. A subjective divinity is allowed him, but not an objective ; indeed it is plainly asserted that this subjective divinity was all Christ claimed for himself. He was a partaker of the Divine nature. He was God-consciousness, not God himself. But all believers are equally partakers of the Divine nature. "As for Christ," exclaims Mr. Sen, "we are surely amongst his honoured ambassadors ;" and, again, he speaks of the founders of the church of the New Dispensation as Christ's apostles in India. So that he takes no mean standing as a religious teacher, although disclaiming all supernatural power."

Friday, November 4, 1881.

WHAT IS THE NEW DISPENSATION?

LET us sing the glory of the New Dispensation, the latest Revelation of our heavenly Father, unto us, His children and servants in India.

Blessed are they who believe in the new gospel for they shall enter into the kingdom of heaven.

The New Dispensation is the harmony of all scriptures and all saints and all sects.

It is the harmony of reason and faith, of inspiration and science, of devotion and duty.

It is the harmony of the ascetic and the householder, of the east and the west, of the ancient and the modern.

It is the harmony of the Veda and the Purana, of the Old Testament and the New Testament.

It is the harmony of yoga and bhakti.

It is the harmony of youth and age, of man and woman.

It is an explanation of the mysteries of the Trinity and the Incarnation.

It is an explanation of the symbolic rites of Baptism and Sacrament, Hom and Jhanda.

It is an explanation of pantheism and polytheism.

It is an explanation of the philosophy of the Hindu pantheon with its millions of divinities.

It is the Church of the One Supreme, and tolerates not the least idolatry.

It is the Church of Universal Brotherhood, and tolerates not the least sectarianism.

It is the religion of an ever-working and ever-watchful Providence.

It is the religion of universal inspiration.

It is the religion of God-consciousness.

It is the religion of a Speaking and Teaching God.

It is the religion of pure science.

It is a protest against every form of deception, superstition, lying and imposture.

It is a protest against all manner of sin and iniquity.

It is apostolical faith.

It is the communion of saints.

It is Christ's kingdom of heaven.

It is the dawn of the Satya Yug or the golden age of universal peace.

It is the return of the world to primitive infancy and innocence.

It is the advance of the world into regenerated and second manhood.

It is the union of all flesh with the son of God.

It is the immediate intercommunion of divinity and humanity without mediators.

It is the mystic dance of all saints and prophets in the heart.

OUR SCRIPTURE.

THE Scripture of the New Dispensation contains the whole of science, physical, metaphysical, and moral, and also the science of religion. It embraces the Old Testament and the New Testament. Each Testament is divided into books, chapters and texts. The several books that compose our scripture are as follows :—

OLD TESTAMENT.

Physics.

Geology.

Astronomy.

Chemistry.

Botany.

Zoology.
 Metaphysics.
 Ethics.
 Natural Theology.
 Analytical Faith.

NEW TESTAMENT.

History.
 Biography.
 Electic Philosophy.
 Baptism.
 Sacrament.
 Inspiration.
 Yoga or Communion.
 Bhakti or Love.
 Supernatural Theology.
 Synthetical Faith.

JOACHIM.

THE name of Joachim of Fiore, of whom Robertson gives a short account in his History of the Christian Church, is associated with the Doctrine of the Three States, first propounded by him as a part of his prophetic system. Joachim was remarkable for his piety as well as for his modesty and asceticism. He was abbot of a Cistercian monastery, and afterwards founder of the abbey of Fiore, which became the head of a new and very rigid order. He enjoined a twelvefold understanding of Scripture,—historical, moral, tropological, contemplative, anagogical, and mystical, the last being of seven kinds. He possessed considerable influence in his time both over the laity and the clergy. Papal approbation, the approval of his works and order by three successive Popes, backed him. Richard of England and Philip

of France held conferences with him on their way to the Holy Land. Yet, on the other hand, he was unpopular, and was even charged by the Lateran Council with heresy. His Doctrine of Trinity was his chief offence. It was condemned as "very like tritheism." To us Joachim seems to have been altogether an extraordinary man with extraordinary notions of the Trinity which posterity will yet appreciate and vindicate. His singular Doctrine of the Three States certainly involves errors and delusions, and is not likely to find an out and out apologist in us. Nevertheless we believe that at the root of his doctrine are to be found some very important and deep truths, which in the hands of a skilful theological architect, may be wrought into a goodly and intelligible Uni-trinitarian system, in keeping with modern thought. Let us give below the salient point of Joachim's doctrine of the Three States. "The three answered to the respective attributes of the Divine Persons—power, wisdom, and love. The letter of the Old Testament was of the Father, the letter of the New Testament, of the Son; and, as the Holy Ghost proceeded from both the Father and the Son, so, under his dispensation the spirit of both Testaments would be manifested. The first was the state of slavery; the second of filial service; the third, of friendship and freedom. There was first the state of married persons; next, that of clerks; lastly, that of monks, hermits, and contemplatives. The three were respectively typified in St. Peter, who represents the power of faith; in St. Paul, the representative of knowledge; and in St. John the representative of love and contemplation."

HOW THEY GET ON—II.

Here is a plain narrative of what our apostolic brethren do. Immediately upon rising from the bed they remember the Lord, and trustfully cast themselves upon His care. After a cursory glance over the morning papers they have their daily bath and ablution in the Kamal Sarovar or in pipe water, during which sometimes baptismal ejaculations are uttered. A hasty breakfast follows, consisting of gram and fruits, and milk, if available. The doors of the Sanctuary, which has been just cleaned by the sisters who have charges of it, are opened, and the bell rings announcing the time of worship. The devotees, who live mostly in the neighbourhood of the Lily Cottage, hasten towards the Sanctuary and take their seats, each in his own prescribed place and upon his own prescribed carpet. Every day the Minister has to conduct service, which lasts for two hours, and sometimes for three and even four hours. The members of the congregation have to offer personal prayers by turn. This is the chief thing in the day, the soul's principal meal, out of which cometh nourishment, spiritual pabulum for the individual and the Church. The latest tidings of joy, the latest gospel of the Dispensation, the latest form of devotion and discipline comes through this daily worship. Service closes generally between 11 and 12. As soon as it is over, our friends repair to the cottage in the southwestern corner of the Minister's residence, and there they cook their own food, which consists chiefly of rice and vegetables. As cooking goes on, which takes generally an hour, the Upadhaya reads select passages from the Srimadvagavat and other books, or conversation is carried on in connection with some one or other of the leading topics of the day. A dispersion follows, each going upon his respective errand. These

men of the New Dispensation have a variety of occupations, such as writing articles for the journals and magazines connected with the movement, collection of alms and promised contributions in aid of the mission and for the support of missionary families, collection and administration of charitable funds, visitation and ministration, lectures and discourses at public meetings, supervision of printing and construction, purchase of provisions and other needful things, cultivation of fellowship with Hindu and Christian brethren, reading, conferences, &c., besides office work, such as correspondence, account, sale of books and tracts. In the evening some are engaged in solitary devotional exercises with the *ektara*, in the Sanctuary or elsewhere, which continue for an hour or two. The friends meet again after supper in the Minister's study. Here for hours, when the neighbourhood is hushed in sleep, conversation embracing a variety of profitable and interesting subjects, is carried on, terminating sometimes at 1 A.M. May these men prosper!

Paras.—

SAYS Francis de sales :—Some there are who study out of mere curiosity, some out of vanity, others for hope of gain—all this is evil ; but those who study in order to be useful to others or to sanctify their own lives, these do well."

SUCH testimony as this bore Pythagoras to the unity of God :—" God is one ; and He Himself does not, as some suppose, exist outside the world, but in it. He being wholly present in the whole circle, and beholding all generations ; being the regulating in-

gredient of all the ages, and the administrator of His own powers and works, the first principle of all things, the light of heaven, and Father of all, the intelligence and animating soul of the universe, the movement of all orbits."

THE following particulars regarding Mahomet's habits and character, related by his biographers, will no doubt be found interesting :—" He was most indulgent to his inferiors, and would never allow his awkward little page to be scolded, whatever he did. ' Ten years,' said Anas, his servant, ' was I about the prophet, and he never said as much as *uff* to me.' He was very affectionate towards his family. He was very fond of children. He would stop them in the streets, and pat their little cheeks. He never struck any one in his life. The worst expression he ever made use of in conversation was, ' What has come to him?—may his forehead be darkened with mud!' When asked to curse some one he replied, ' I have not been sent to curse, but to be a mercy to mankind.' He visited the sick, followed any bier he met, accepted the invitation of a slave to dinner, mended his own clothes, milked his goats, and waited upon himself." He was passionately fond of perfumes. It is said Mahomet was " more modest than a virgin behind her curtain."

DOES not the following text in Bhagavat confirm fully our most cherished though apparently mystical doctrine of the communion of saints?

Yasyá asti bhaktirbhagabatya kinchaná
Sarvairgunai statra samásate surah.

"The devatas [or saints in heaven] dwell with all their excellencies in him who loves God with a lowly heart." Surely no one will be so foolish as to put a literal interpretation upon the above text and take it to mean the bodily transfer of saints from heaven to earth. The passage before us embodies a beautiful metaphor, and ought to be taken in a purely spiritual sense. It means that the devotee by loving God is able to assimilate and absorb all that is good and pure in the characters of departed saints through communion. In fact wherever the saints may be, every devotee on earth may hold communion with them in the recesses of the heart, and gradually adopt their virtues. Sweet is the assurance which the Gospel of love gives to every devotee that if he humbly loves the Father all His heavenly saints will come and dwell in him and with him, each with his devotion and purity.

WHY drag poor Christian missionaries again and again into trouble for no other offence than this that they love Christ? Those redoubtable champions, Mr. James and Mr. Johnson, have again incurred the displeasure of the Police. They had the audacity to print select texts from the Bible, condemning idolatry as an evil and an abomination, and put them up as hand-bills before the gaze of all Calcutta! And what aggravates their naughtiness is the fact that these two gentlemen themselves went through the streets and stuck up these unsavoury papers. Mr. James himself climbing up the ladder in the dark! Is not this theft? A thief trying to steal unsuspecting hearts at night and entrap Hindu souls by posters! Some people think it is too bad the Bible condemns idol-worship and too bad the legislature has not yet made the reprinting of the Bible penal. But why invoke the

aid of the Police, which is powerless and helpless without the legislature? The Hindu might wrap all Calcutta to-morrow in a big envelope abounding with printed texts from the Puranas against Padri misbehaviour. Surely the people themselves can settle issues without Police intervention.

Friday, November 11, 1881.

WAS PAUL DREAMING?

VISIONS and revelations are a stumbling-block unto many. If a man sees his God and hears His words, he is proclaimed a visionary and an idle dreamer, and the nineteenth century puts him down as a great fool. And yet there is not a single man of God in the world of sober truth who does not enjoy visions of God as scientific as the most scientific visions of outward objects. Was Paul a dreamer and a fool? He was "caught up to the third heaven!" What does that mean? And he "heard unspeakable words!" How can that be? Paul, Paul, art thou dreaming? Thou sayst, "I shall not be a fool: for I will say the truth." Then art thou right. It is we that dream. Nor is there any self-glorification. For Paul glories only "of such an one" as the God-inspired seer in him; "yet of myself I will not glory, but in mine infirmities." How true, how real, yet how modest is St. Paul's God-vision! Here are his own words, as they occur in his Second Epistle to the Corinthians:—"It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago (whether in the body I cannot tell; or whether out of the body, I cannot tell: God

knoweth ;) such an one caught up to the third heaven. And I knew such a man, (whether in the body or out of the body, I cannot tell : God knoweth ;) How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such an one I will glory : Yet of myself I will not glory, but in mine infirmities. For though I would desire to glory, I shall not be a fool ; for I will say the truth : but now I forbear, lest any man should think of me above that which he seeth me to be or that he heareth of me. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee : for my strength is made perfect in weakness."

THE DOVE AND THE NILKANTHA.

ACCORDING to Christian scriptures the holy dove brings messages from heaven to earth. Hindu mythology sends the well-known bird *Nilkantha*, [blue-throat,] from the nether world to the heavens above. There is a curious custom prevalent among the Hindus in Bengal on the occasion of the throwing away of the idol Durga into the river. As soon as the idol is flung into the water, a bird of the above species is thrown with it, which soars aloft, and is intended and supposed to carry the message to Kailas in the Himalayan heights, the heavenly abode of Mahadeo, of the departure of Durga from the earth and her anticipated return to heaven. The bird *Nilkantha* flies in advance of the goddess as a swift herald carrying welcome tidings. It is made to do duty as a carrier-pigeon.

CASH, NOT CREDIT.

IN second class prayers we look forward to distant results. But in first class prayers the results are immediate as well as prospective. When the heart offers its prayers to the Merciful Father it either expects replies from above at once or in the distant future. Sometimes no reply is received, no improvement is experienced till after six months or six years. The sorrowful heart cries repeatedly unto the Lord, the sinner weeps and prays continually without ceasing, but weeks and months elapse, and yet no cheering message in reply is forthcoming. Such prayers are not fruitless, not wholly barren. But they bear fruit after some time. Slow but sure. The prayer is sure to bring on adequate return, but in its own time. The harvest will be reaped in due season. Experience tells us that there are stages of progress in which the soul obtains an immediate response to its prayers and is greatly encouraged and gladdened. Let us suppose a professional songster sings before an assembly in the hope of receiving hereafter the amount stipulated for. His recompense is prospective not immediate. He has no prospect of immediate reward, and has to look forward to a mere distant prospect of joy. Should the auditory, however, cry *encore* or offer special presents every now and then to express their appreciation, as is the custom in this country, the songster would feel encouraged to sing more earnestly and joyfully. So when the worshipper prays well and sincerely the Lord not only promises him his reward in full measure in the fulness of time, but He also administers to him immediate solace and present help even when he is praying, and thus gives him not only hope but actual joy and purity and blessedness. How happy is such a devotee! He gathers fruits as he sows the seed.

THE NEW DISPENSATION,—ITS
EUROPEAN SIDE.

THE faith that has come down to us from heaven has two aspects, the one eastern and the other western. It has a European side, and the other side is eminently Asiatic. The East loves and honours the New Dispensation as its own, and so does the West. Those traits in it which are of the European style we propose to consider in the present issue.

The New Dispensation is thoroughly scientific. It hates whatsoever is unscientific. It has an abhorrence of delusions and myths.

It is empirical, and relies upon observation and experiment. It has no hypothesis, and it takes nothing on trust.

It stands the severest logical tests, and is made up of demonstrable truths.

It is supported by reasoning, inductive and deductive.

It harmonizes with the latest discoveries of science and keeps pace with the progress of philosophy and exact science.

It touches not, and cautiously avoids supernaturalism, and the whole domain of miracles and prophecies.

Dreams, visions, trance, illumination, spirit-rapping, reveries, it discountenances.

It has no faith in a visible or audible divinity or in spirits that speak or are spoken to.

It acknowledges no infallible human guide, no infallible book.

It is prepared to reject every doctrine which science may oppose or new discoveries may explode.

The New Dispensation loves history.

It trusts no narrative or story unsupported by evidence.

It reveres history because it believes in Providence and sees God in history.

It sits at the feet of all epochs and ages and gathers the lessons they offer.

It does not ignore or deny a single fact of history.

It treats all history with the profoundest reverence as God's scripture.

The New Dispensation is thoroughly practical.

It is the religion of activity and energy.

It is the worship of industry.

It deprecates laziness and idolence as a sin against God.

It is the service of man in varied fields of philanthropic usefulness.

It is the religion of study, researches, criticism, thought and dialectics.

It is never-ceasing godly work.

It deals not in barren speculations and theories. It has no love for things chimerical and shadowy.

The lazy mendicant, the sleepy faquir, the fanciful theorist, the speechless quietist find no place in it.

In the temple of work it adores the God of Force.

Paras.—

WITHOUT being in the least presumptuous we may suggest to our iconoclastic friends the expediency of quoting Hindu scripture in condemnation of idolatry. Mr. James and Mr. Johnson are quite welcome to put before our countrymen overwhelming and emphatic testimonies from the Bible against the error and impurity of idol-worship, and it is not unlikely that they may thereby bring conviction into the hearts of a few intelligent and unbiassed Hindus. But such a course, we fear, will not succeed with the vast majority of our thoughtful countrymen. An appeal to their own national scriptures would certainly be a more effec-

tive way of winning over the Hindus to monotheism. It would be entrapping them in their own net. They cannot gainsay such authoritative texts from their own Vedanta as the following :—“ Know Him whom words cannot describe, but by whom words are sent, as the Supreme God. The finite objects which men worship are not the Supreme God.” “ He has no hands, yet he receiveth ; He has no feet, yet He goeth : He has no eyes, yet He seeth ; He has no ears, yet He heareth.” A few such texts alongside the quotations from the Bible might prove an acceptable and efficacious remedy where the latter alone would create nausea and give offence.

As in Hindu society, so among the primitive Christians, the administration of charity was a household duty which devolved chiefly upon the women. Charity, both in the shape of *ātithya* or hospitality and alms, is an organised domestic institution in India, and woe unto the house where the poor receive no attention and the needy find no friend. Indeed woman is ordained by nature to serve the poor. The Hindu recognises this truth ; and so does the Christian. We are told that “ the primitive Christians were not content with conveying their eleemosynary aid through the public channels of the church. To them it appeared a sacred duty to countenance the poor with their presence and their purse in their own homes, where they could make more minute inquiries into their wants, and tender them the comfort of Christian sympathy and counsel, which by the brethren both of high and low degree, were more highly prized than even the open-handed benevolence that ministered to their temporal necessities. This pious office was more especially delegated to the female members of the

community, as it was thought, both from the delicate nature of the embassy, and from the jealous spirit of ancient society, they possessed facilities of access to the domestic privacy of all classes denied to their brethren of the other sex. And exemplary was the prudence and fidelity with which they discharged their trust. Every moment they could spare from the prior claims of their own household, the Christian matrons devoted to those errands of mercy, and, while they listened to the widow's tale of other days and her traits of the friend who had gone to his rest,—or saw the aged in their hut of poverty, bending under the weight of years,—or sat by the bed-side of the afflicted, and those that were ready to die,—or found as was frequently the case the helpless babe which the frigid heart of a pagan mother had exposed and forsaken in the lonely path, they provided for the wants of each, and administered appropriate comforts for the body and the soul."

Friday, November 18, 1881.

MOSAIC VISION.

LET the contemplative devotee now and then look forward to heaven, and behold its glory and beauty, as did that Jewish seer, Moses. May we learn to see heaven's King seated on His Throne of light, surrounded by His saints in the realm above, and realize in anticipation its joy and blessedness. Such Mosaic vision is sure to be profitable unto all true believers, by whom it ought to be duly cultivated. Baxter's thrilling words on this subject we commend to our brethren:—"As Moses, before he died, went up into Mount Nebo, to take a survey of the land

of Canaan, so the Christian ascends the mount of contemplation, and by faith surveys his rest. He looks upon the glorious mansions, and says, 'Glorious things are deservedly spoken of thee, thou city of God!' He hears, as it were, the melody of the heavenly choir, and says, 'Happy is the people that are in such a case; yea, happy is that people whose God is the Lord!' He looks upon the glorified inhabitants, and says, 'Happy art thou, O Israel! who is like unto thee O people saved by the Lord, the shield of thy help, and who is the sword of thine excellency.' When he looks upon the Lord Himself, who is their glory, he is ready, with the rest, to fall down and worship Him that liveth for ever, and say, 'Holy, holy, holy, Lord God Almighty, who was, and is, and is to come! Thou art worthy, O Lord, to receive glory, honour and power!'" Verily, verily such is the God-vision preached by the Apostles of the New Dispensation, and yet for this offence thoughtless antagonists, both heathen and Christian, have reviled them. The natural man understandeth not the things of the spirit.

THE NEW DISPENSATION,—ITS ASIATIC SIDE.

THE Asiatic and oriental aspect of the New Dispensation remains to be explained. Born in the East, amid its peculiar traditions and influences, it is no wonder that it should grow as an Asiatic institution with marked Asiatic features. However occidental its development may have been, its root is essentially oriental. Its industry and dialectics, its intellectual and practical character tell us it is a western system of faith. But there are other features in it which

show forth its Eastern origin. Wherein consists this oriental character we shall presently show.

The New Dispensation is profoundly emotional. It hates dryness.

It is the religion of tender love and sweet affection.

Faith without love, work without love, it doth not countenance.

It affords the fullest culture to all the higher emotions and impulses of the heart.

Its wisdom is the loving knowledge of God, its work is the loving service of God.

It possesses a heart overflowing with the milk of love and eyes glistening with tears of devotion.

It makes all things sweet by its touch.

The New Dispensation is eminently poetical.

Its thoughts and sentiments are poetical, its language is the language of poetry.

Plain dull insipid prose does not accord with its imaginative spirit.

It represents the golden age of religion, when all looks bright and joyous and heaven and earth shine in fascinating colours.

It clothes truth in the soft silken drapery of imagination.

It deals largely in metaphors and allegories, in parables and rich imagery.

It is a born poet that lisps in numbers and spontaneously talks poetry.

The New Dispensation is transcendently spiritual.

Its eyes are naturally turned inward and they see vividly the spirit-world within.

It prefers the soul-kingdom to the kingdom of the senses. It abhors materialism.

It always magnifies the spirit, and spiritualizes everything it touches.

It sees with the spirit-eye and hears with the spirit-ear. It drinks inspiration.

It builds the eternal city, the kingdom of heaven within, and dwells therein all the spare hours of the day.

The New Dispensation is the religion of poverty and asceticism.

Its motto is "vanity of vanities, all is vanity."

It loves and honours simplicity. In dress and diet it is always poor and abstemious.

It shuns carnality and the riches and honours of the world as temptations, and prefers life in the hermitage.

Humble and poor is the man of the New Dispensation.

GREEK MONOTHEISM.

THE early Christian fathers have borne repeated testimonies to the lofty truths inculcated by Greek poets and philosophers concerning idolatry. Justin is of opinion that "although human nature at first received a union of intelligence and sanity to discern the truth, and the worship due to the one Lord of all, yet envy, insinuating the excellence of human greatness, turned men away to the making of idols; and this superstitious custom, after continuing for a long period, is handed down to the majority as if it were natural and true." Some may dispute the correctness of this opinion about the universal prevalence of monotheism before the age of idol-worship. Nevertheless it is true that long before idolatry established its reign and spread darkness over the nations of the earth, there were gleams of monotheism both in the East and the West. How Æschylus praises and magnifies the one true God will appear from the following :—

Afar from mortals place the holy God,
 Nor ever think that He, like to thyself,
 In fleshly robes is clad ; for all unknown
 Is the great God to such a worm as thou.
 Divers similitudes He bears ; at times
 He seems as a consuming fire that burns
 Unsated ; now like water, then again
 In sable folds of darkness shrouds Himself.
 Nay even the very beasts of earth reflect
 His sacred image ; whilst the wind, clouds, rain,
 The roll of thunder and the lightning flash,
 Reveal to men their great and sovereign Lord.
 Before him sea and rocks, with every fount
 And all the water floods, in reverence bend ;
 And as they gaze upon His awful face,
 Mountains and earth, with the profoundest depths.
 Of ocean, and the highest peaks of hills,
 Tremble : for He is Lord Omnipotent ;
 And this the glory is of God Most High."

Do not the above lines remind one of similar sublime thoughts in the Vedas and the Vedanta ?

Paras.—

If thy coarse robe trouble thee, says Jeremy Taylor, remember the swaddling clothes of Jesus ; if thy bed be uneasy, yet it is not worse than His manger.

OUR dear God is not only our Father but our Mother also, and we of the New Dispensation always desire to commend Divinity to our brethren in Her sweeter relation as Mother. And we always hail with peculiar gratification any scriptural testimony in recognition of such relationship. In the Bhagavatgita the following striking passage occurs :—

Pitáhamasya jagato mātá dhátá pitámahah.

I am the father, the mother of the universe,
I am the God of providence, the father of father.

In a subsequent passage the Lord is described as
Gatirbhartá prabhuh sákshi nivásah saranam su-
brith.

I am the way, the supporter, the master, the wit-
ness, the habitation, the refuge, the friend.

AN esteemed friend in America writes to inquire into the manner in which we are treated by the Christian missionaries here. "I am anxious to know the spirit and attitude of the Christian missionaries as regards your movement. Are they brotherly?" Our answer is:—Some revere us; some love us; some praise us; some approve of our creed and character so far as they go; some, on the other hand, dislike us; some hate us; some abhor everything that we do and every word that we say; some think we have no business to be; some wish us immediate death, and in their eagerness indite ugly lines *in memoriam* in anticipation of our longed-for demise; some swear we are already dead and gone. We sit at the feet of those who love and respect us, and are thankful for their kind wishes and good words. We pity those who hate us. We laugh at anxious epitaph-writers. Christian brothers and well-wishers encourage us. Christian antagonists and revilers aggravate our zeal. Christian slayers excite smile and derision. May the number of our Christian friends increase! May the number of narrow-minded, jealous and scornful Christian missionaries grow beautifully less in days to come!

IN India, owing chiefly to the transition state of society, infidelity is almost invariably accompanied by sensuality and vice. There may be a few exceptions. But as a rule Indian atheism is immoral, and most injurious to social morals. Unbelief and corruption are, in Hindu society, at the present day, convertible terms. Men deny God and immortality not so much on account of honest intellectual doubt as in consequence of various habits, which require to be justified before men. In England and other European countries the very atmosphere is impregnated with Christianity, and hence honest scepticism is a possibility. For unbelieving scholars and scientists therefore we have always cherished the highest respect. Though irreligious, many of them are highly moral men. It seems, however, that the West is beginning to imitate the East, and that there, as here, moral impurity is following in the wake of atheism and agnosticism. No less an authority than the Bishop of Manchester bears the following alarming testimony to this truth :—"I say advisedly on the authority not only of the clergy, but of laymen who mix among the working classes, and know their thoughts, that the sanctities of domestic life are not valued by men who adopt the atheistic and secularist hypothesis. In Manchester, not many months since, 47 men were apprehended by the police, engaged in the most detestable practices, and I say distinctly and firmly, that if men's faith in a God and righteousness is destroyed, and they are taught that there is no hereafter and no account to be given of their lives here, these doctrines and their natural and necessary outcome will destroy the moral health of life at its root and make purity an impossible virtue. I feel bound to lift up my voice against these terrible issues wherever I have the opportunity. The spreading canker of impurity in all classes of society, of which medical

men sadly assure me, is the one thing that alarms me for the future of England."

Friday, November 25, 1881.

WANTED PREACHERS, NOT TEACHERS.

THOSE whom Christ has sent unto the uttermost parts of the earth ought to have only one object in view, *viz.*, preaching 'him crucified' unto the non-Christian world. This is the chief mission of the Christian missionaries in India, and all other works, however important, must be subordinated to it. Were this object distinctly and invariably kept in view India would grow marvellously in Christian ideas and sentiments. Such, however, is not the case. The bearers of the cross to India have mostly diverted their zeal and energy into other fields. The school-master's vocation seems to have charms for many, and has allured a considerable number of padris in the great cities into schools and colleges, where they are busy in preparing Hindu intellects for University examinations instead of training Hindu souls for Christ's Kingdom. The Reverend Professor is always teaching mathematics and history, neglecting the higher teaching for which he has been sent out. How many secular agents there are in India who can teach secular things! Why then should the valuable talents and energies of Christ's apostles and agents be wasted in such fields of work? Let them go forth where Christ summons them, and perform their legitimate duties to which he incessantly calls them. The benighted millions sunk in idolatry and superstition, in scepticism and worldliness, with hands uplifted are ever and anon imploring spiritual ministration and counsel. Will the missionary refuse them help?

REUNION ACCORDING TO THE VEDAS.

THE Atharva Veda offers conclusive and striking evidence of the fact that our early Aryan forefathers cherished most sanguine expectations of reunion in heaven. Let us take the following text quoted by Dr. Muir :—

Svargam lokam abhi no nayási sam jáyayá saha
putraih syáma.

Do thou conduct us to heaven ; let us be with our
wives and children.

There is another passage equally clear, which has been thus translated :—

In heaven where our virtuous friends enjoy blessedness, having left behind the infirmities of their bodies, free from lameness or distortion of their limbs, may we behold our parents and children.



WHAT THE LORD DOES FOR ME DAILY.

IN the morning the Lord comes into my bed-room, and rouses me up from my sleep. In the bath-room the Lord pours the water of baptism upon the head, and cleanses and refreshes both body and soul. The season of prayer comes, and the Most High sits before me in the family sanctuary, and hears my prayers and supplications. There He gives me wisdom, purity, strength and joy. Having nourished and sanctified my soul, the Father seeks to feed my body. As the chief Steward He goes to the bazar and purchases all needful provisions for me, paying out of his own pocket. Upon His return He as cook enters the kitchen, and cooks my food. Then with Her own hand my Mother feeds me, putting into my mouth wholesome food and drink in suitable measure. Hav-

ing fed and nourished my body, the Lord accompanies it to the sphere of my daily work, and there makes me, as my Master, go through my appointed work in His service, ordaining what I have to do, where to go, whom to call upon, how to transact business, what books to read, how to spend money and in what measure, how to conduct myself at home and abroad, in matters domestic, and in matters social. When I read, He the Lord sits by me as my Teacher, and explains to me through the operations of the Holy Spirit all the difficult passages in the Bible, the Veda and other books I may happen to read with Him. In the evening, He often draws me away from society, and amid the stillness of solitude, administers to me the beatitude of heavenly communion. In the assembly of my friends and companions He daily introduces Himself as our Best Friend, and infuses joy and life into our conversation and amusements all the time we sit together. The time draws near when the languid eye and the exhausted frame call for sleep "tired nature's sweet restorer, balmy sleep." Affectionately the Lord takes the child by the hand, and dispenses rest and peace. And as I begin to sleep I catch sweet whispers saying, "Child, sleep secure upon thy Mother's lap." Is all this a delusion and a dream? No. I see and therefore I believe. Blessed be my God, the God of Providence!

MESSAGE FROM AMERICA.

THE following cordial and affectionate message was lately received by the Minister. May the blessing of the Most High descend on our brother and his congregation!

DETROIT, MICHIGAN,

UNITED STATES, AMERICA

October 1st, 1881.

REVEREND FRIEND AND BROTHER :

Your very welcome letter of July 23rd came to hand September 17th, and was very gladly received. It found me busily engaged in preparing my sermon for the opening of my new Church on the following day, and you will see by the accompanying sermon that I used it to give force and point to the plea for a broader and more catholic estimate of religion and men. I thank you cordially for the noble sentiments it contains, and I heartily respond to your expressed wish that the East and the West might unite in closer fellowship for the building up of this great human-divine Church. In our religion here, we have failed to comprehend the import of *Humanity*. Historical Christianity, as it has been defined in Europe and America, has not declared a Universal Providence, and as a result the newly liberated mind of the Western nations is breaking away from the traditional limits and asserting a broader interpretation of life, in the midst of much lamentation and bad temper on the part of the devotees of the old systems of thought. The denomination or sect to which I belong, known as Universalists, has been made up from nearly all the conservative parties in religion, and many of its numbers, educated in the midst of narrow and partial habits of thought, find it difficult to break over the line and clasp hands with all sincere souls; but we are breaking down these barriers and securing a recognition of the universal instinct of religion in man and a Providence that is over all. It cheers my heart to find such a spirit in India as you evince. I read your letter to a company of clergymen last week and concealed the name. I asked them who should have written such a letter. I concealed the name of India

and all words that would identify the letter. Some said "Canon Farrar," some said another, but all agreed that any large souled Christian with intense and reverent zeal might have written it. Oh I do hope for that day when religion and faith can pass on their own essential merits rather than for the name they chance to bear. I have had some criticism passed upon me here on account of my liberality, but I am stronger for it. Whom God has created, we may well love, and I am glad to confess that I have been helped by you to a better apprehension of that law of unity which relates all great religions together in one Providential bond.

I greatly desire more information concerning your work, and if there is any condensed publication giving such knowledge, I should be grateful for it. I am especially anxious to know the spirit and attitude of the Christian Missionaries as regards your movements. Are they brotherly? I half suspect quite the reverse. Our own Orthodox Christians in America regard the *Universal Charity* as a great heresy and claim that every body must accept their religion or be eternally lost. I want to see the day when it will be entirely orthodox to say that the true worshipper is the *sincere* worshipper in all lands and under whatever name, while the false one is not the man who bows down before an idol of wood or stone, but the man who is *insincere* and makes of his religion a falsehood and a sham. I judge that a true religion is not determined in a man's life by the question of *intelligence*, but by the spirit of perfect faithfulness to one's convictions, and if we can secure this, then the flooding of the world with intelligence will make for us strong men and gracious women. I am glad to say to you that my Church, here in this most beautiful city of America (that I have seen,) is full to overflowing. The society is not yet three years old, but it is

strong and growing. I was greatly interested in the reports of your visit to England several years ago, and I hope the good Providence will lead you into the Western world again, and when it does, that you will honour America with a visit. I greet you through the far distance, though I have felt much nearer to you than to many whom I meet every day. Your annual address delivered in Calcutta, and published in the country created, I am sure, a great surprize of most excellent grace, and made many people think that we have not here *all* the benignant signs. Praying for your abundant success.

I am yours in the love of Him who hath made of one blood all nations of men.

E. L. REXFORD.

Paras.—

THOSE who have read of Christ's pre-existence and miraculous conception in the Gospel must be struck with the parallelism furnished in the narrative of Buddha. Gautama is regarded by his followers not only as an incarnation, but also as the very deity pre-existing before his appearance on earth. M. Senart in his 'La Legende du Buddha' observes:—"The Buddha, before his birth, is a god, the chief of the gods; to speak correctly, he is not born, he incarnates himself among men for their good and their salvation. His conception is altogether miraculous. He has no mortal father; his descent from heaven takes place under the symbols of a god of light, veiled in the cloud-womb of his mother; his presence reveals itself there by his first rays, which call all the gods to prayer and awaken them to life."

FOUR centuries ago the Shaktas gave way before the Bhaktas. Chaitanya's army proved invincible, and carried all Bengal captive. Even to-day his gospel of love rules as a living force, though his followers have considerably declined both in faith and in morals. Just the reverse of this we find in England and other European countries. There the Shaktas are driving the Bhaktas out of the field. Look at the Huxleys, the Tyndalls and the Spencers of the day. What are they but Shaktas, worshippers of *Shakti* or Force? The only deity they adore, if they at all adore one, is the Prime Force of the universe. To it they offer dry homage. Surely then the scientists and materialists of the day are a sect of Shakti-worshippers, who are chasing away the true Christian devotees who adore the God of Love. Alas! for European Vaishnavas! They are retreating before the advancing millions of Western Shaktas. We sincerely trust, however, the discomfiture of devotion and Bhakti will be only for a time, and that a Chaitanya will yet arise in the West, crush the Shaktas, who only recognise Force as deity and are sunk in carnality and voluptuousness, and lead nations into the loving faith, spirituality, simplicity, and rapturous devotion of the Vaishnava.

THAT there is a great deal of unjustifiable pantheism in Hinduism no one will for a moment dispute. Yet are there certain redeeming features in Hindu pantheism which go far to show that it is not after all the horrid and unmixed evil it is so often represented to be. The Bhagavad-Gita treats of God as the BEST of all things in creation, the essence, so to speak, of all that is true, good and beautiful. Take the following splendid lines, and say if there is any thing sub-

limer in the religious literature of any other country :—
 “Among lights I am the sun ; among mountains, Meru ;
 among waters the ocean ; among words the mono-
 syllable Om ; among forms of worship, silent wor-
 ship ; among letters, A ; among seasons the spring ;
 splendour itself, among things that shine ; silence,
 among mysteries ; the goodness of the good, the
 knowledge of the wise.” That man has no goodness
 of his own, but all goodness is God’s goodness and all
 wisdom His wisdom, is a truth upon which we have
 often expatiated. It is one of those deeper truths of
 Theism miscalled Pantheism, which few care to com-
 prehend. The following Pauranic lines are also too
 beautiful to be passed over :—“As sound in tunes, as
 fruit in its flowers, as oil in sesame seed, so God exists
 in the world, yet in such wise that He may be separat-
 ed from it. He remains unchanged in all His works,
 just as the sun does, while flowers open and shut in
 its presence.”

IN the translation of the Seventy-first Ha of the
 Yacna, thus says Zoroaster :—

I worship Hormazd, the pure, master of purity.

I worship publicly and privately the most exalted
 of the masters.

I worship all the masters of purity.

And I worship all the exalted Manthra [the
 language of the Avastha.]

I worship the whole five pure Gathas with the pure
 one among the pure.

I worship all the words uttered by Hormazd, which
 destroy evil thought, which destroy evil speech, which
 destroy evil work. I worship all the words endowed
 with power, victory, glory and strength.

I worship all the words of righteousness.

I worship health and soundness of body.
 I worship all the good deeds which I have now
 done, or will ever do.

Friday, December 2, 1881.

CHRIST IN ALL RATIONAL BEINGS.

WE have often been charged with accepting an ideal and imaginary Christ, owing no doubt to our faith in the *Spiritual* Son lodged in all intelligent beings. This higher doctrine of Spirit-Christ is an enigma and a foolish thing to those who are prone to Christolatry, or the magnifying of flesh-Christ. Them we pity, and their errors and delusions we proscribe. The subjoined emphatic and clear testimony of Origen shows that we are not such idealists as we are represented to be :—All who are rational beings," says he, "are partakers of the word, *i. e.*, of reason, and by this means, bear certain seeds, implanted within them, of wisdom and justice, which is Christ. The Apostle Paul also shows truly that all have a share in Christ, when, he says, 'What saith the Scripture? The word is nigh thee, even in thy mouth and in thy heart.' By which he means that Christ is in the heart of all, in respect of His being the word or reason, by participating in which they are rational beings. And this is the meaning of the expression, that 'men have no excuse for their sin,' *vis.*, that, from the time the divine word or reason has begun to show them internally the difference between good and evil, they ought to avoid and guard against that which is wicked: 'For to him who knoweth to do good, and doeth it not, to him it is sin.' Moreover, that all men are not without communion

with God, is taught in the Gospel thus, by the Saviour's words : ' The Kingdom of God cometh not with observation ; neither shall they say, Lo here ! or, lo there ! but the Kingdom of God is within you.' But here we must see whether this does not bear the same meaning with the expression in Genesis : And He breathed into his face the breath of life, and man became a living soul.' For if this be understood as applying generally to all men, then all men have a share in God." How clear and unambiguous !

THE LOWER AND THE HIGHER SCHOOL.

SOMEHOW the opinion has got abroad that we seek to identify the whole Brahmo body with the New Dispensation. Far from it. We do not cherish the least idea of doing so. There are thousands, perhaps tens of thousands among Indian monotheists who discountenance the New Dispensation, and even hate it and revile it. This is just as might be expected. For there is a graduated scale of Theistic belief, and among Theistic believers there are classes and grades. The present Dispensation represents only the highest order of Theistic faith and devotion. The Brahmo Somaj includes all classes of monotheists, even rationalists and deists not excepted. He who believes in one God and in the next world may enlist himself as a Brahmo. He may be a sectarian, and hate the Hindu and the Christian, the Mahometan and the Buddhist as enemies, and their systems of faith as unmixed delusion. He may set his face against communion, inspiration, and all the higher stages of spiritual life. And yet such a man may be a Brahmo. He may continue throughout his life in the very lowest

state of deistic belief and life. He may all his life denounce Providence and Grace, and abuse Christ and Paul as impostors. And yet the whole Brahmo community in India may heap honours upon him as a distinguished and learned Brahmo. Such men may be said to have just entered the lowest school of deism, and are yet very far from the kingdom of God, the Church of the New Dispensation. We love and recognise these our younger brethren, though they only lisp our prayers, and study the first primer on deism. They do not understand the higher truths of Theism, neither its philosophy nor its deep devotion have they yet tasted. We therefore pity them, and trust they will yet advance into that higher school of thought and devotion which is to be found in the New Dispensation. If they do not care or try to advance beyond their little school, we pity them the more and regret their conservatism, their littleness, their sectarianism and their unspirituality. The majority of Brahmos may be thus characterized.—

Belief in one God.

Five minutes' customary prayer.

Recognition of a future life.

Respect for good and great men.

Average moral character.

Social refinement.

The apostolical character of the Theists of the New Dispensation may be thus delineated :—

God-vision or perception of the Living God with the eye of faith.

Fervent prayer, duration varying from half an hour to two hours.

Communion with saints in heaven or pilgrimages.

Assimilation of all prophets and saints to life.

Spiritual sanctification and new life.

Sacrifice of self for the million.

It will appear from the above that there is a great difference, in spite of essential identity, between the transcendental Theism of the New Church and the ordinary deism of the Brahmo Somaj.

THE APOSTOLICAL MISSIONARY ABROAD EXAMINED.

1. WHY do you come to this province? Who has sent you here—any missionary association or God Himself?
2. How do you propose to preach? By giving lectures and preaching sermons, or by reading to us the volume of your converted life?
3. Do you come to preach dogma or life?
4. Are you a seer of God, or a mere believer in an absent deity as we are?
5. Do you know more, have you seen more of Christ and other masters than ourselves?
6. Are you happier than we are? Are you stronger in faith and purer in morals?
7. Is your life a life of charity and benevolence, a life of continued and ceaseless service in the cause of distressed humanity? Or do you seek simply to serve God without serving man?
8. How long do you commune with God daily? How long do you serve man daily?
9. Are you conscious of Christ in your flesh and blood?
10. Does 'self' still exist in you or has it ceased to be?
11. What is the nature and extent of self-sacrifice you have undergone? Show that you are a man of sorrow, and that you have suffered hard for God's sake.
12. Are you also a man of joy? Do you always see

- the soul's sun shine amid all the darkness of earthly sorrows and trials?
13. Do you come to us as our master or as our servant?
 14. Do you purpose to revile other sects or are you going to absorb them into your Church with brotherly love?
 15. Have you consecrated your family, property, and all that you have to God?
 16. Are you an ascetic, or are you a worldly man disposed to gather riches and fond of worldly comforts?
 17. What would you do if we deny and persecute you? Will you shake off the dust of your feet and go elsewhere?
 18. Are you sure you will prevail in spite of our resistance? Or is our approbation the condition of your success?
 19. If we deny you food will your God feed you and succour you?
 20. If we fight are you sure of victory?
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HALL OF HARMONY.

THE projectors of the Albert Hall desired to make it a Hall of Harmony and Brotherhood in the midst of conflicting interests. Where classes and races quarrel, where sects and denominations fight, a place was needed for reconciliation. To build such a house was their object, and the projectors succeeded so far as to secure a house and make a practical beginning. But beyond this they have hardly done anything. Their great object has not been accomplished. It is time that it should be. We all require a place where we shall forget our differences. We want a platform on

which we shall form a vast national fellowship, irrespective of our social, political and theological differences. Whatever we are elsewhere, there, in that sacred institution, we must forget and forgive our enmities, and be as brothers. We profess to be brothers, but we are not in truth and spirit. Our social ideas and customs differ, our political principles and conceptions vary, our domestic interests diverge, our commercial and business relations sow discord and selfish disunion among us, even in our religious doctrines we are enemies of each other. At home and abroad, in the bazar and in the bank, even in the church and the musjid we have no peace, no pleasure of pure fellowship, but rather contention, hatred, sectarianism and jealousy. Where shall we learn and practise brotherhood and amity? If not in the church, if not in holy places, somewhere else it must be. In the Hall of Harmony then let it be. Let there be soirees and reunions, lectures and conversation and constant interchange of kindly feelings, among all classes and sections of the community. Let there be conferences to draw together merchants and traders, doctors and barristers, teachers and preachers, scientists and literary men, savants and antiquarians, Hindus and Mahomedans, Christians and Brahmos. Special reunions may be held for particular classes and the discussion of specific subjects, and broader and larger gatherings for a more comprehensive coalition and confederation. Blessed are the peace-makers! Blessed are they who will help forward so good a cause, so divine an enterprize, and make the Albert Hall, hitherto a mere fourth-rate library and reading-room, a house of brotherly fellowship and a hall of reconciliation.

Paras.—

AN interesting and novel ceremony was performed by the Minister on Saturday, the 19th ultimo. It was the consecration of a new *Bhándár*, or family store-room. A short prayer was offered to the Supreme Mother Annada, or Lakshmi, the Giver of Rice, and Her blessing was invoked. The door of the new *Bhándár* was then opened, and the whole body of devotees entered, the Minister carrying in his hand in an earthen vessel *dhana dhánya*, or a rupee and paddy, typical of fortune and food. They then sang a hymn, and concluded by chanting the words, inscribed on the front wall in a semi-circle. "Annadáai namonamah." The key of the store-room was then made over to the lady in charge of the room.

Is the word 'Lakshmi' Puranic or does it occur in the Vedas? It is unquestionably a Vedic word. It is to be found in the Rig Veda, though not exactly in its modern acceptation. The Atharva Veda speaks of a plurality of Lakshmis, some good and some bad, some representing good fortune, others misfortune. We there read, "A hundred Lakshmis are born together with the body of a mortal at his birth. Of these we chase away hence the most unlucky. Do thou, Jatavedas, retain for us those which are fortunate. May those Lukshmis which are auspicious rest here. Those which are unlucky I destroy." It is difficult to determine how far these "hundred Lukshmis" were regarded as persons. They were more ideal than real, as appears from the above text. Modern Hindus believe in one Lakshmi, but they speak also of Alakshmi in the sense of ill-luck.

A SIN against the Holy Ghost is unpardonable according to the Christian Scriptures, while those who sin against Christ are said to be entitled to forgiveness. How Origen explains this doctrine will appear from the following :—"He who has committed a sin against the Son of man is deserving of forgiveness ; because if he who is a participator of the word or reason of God, cease to live agreeably to reason, he seems to have fallen into a state of ignorance or folly, and therefore to deserve forgiveness ; whereas he who has been deemed worthy to have a portion of the Holy Spirit, and who has relapsed, is, by this very act and work, said to be guilty of blasphemy against the Holy Spirit." Touching the diverse gifts of the Father, the Son and the Holy Ghost, the same authority observes :—"Firstly, they derive their existence from God the Father ; secondly, their rational nature from the Word ; thirdly, their holiness from the Holy Spirit."

THE Rev. Mr. Rexford's query,—how the Christian Missionaries treat us—finds a decided answer in Father O'Neill's recent lecture, just published in pamphlet form. As representing a narrow and trait sect his imprecations are characteristic. The Rev. Father was not so bitter or offensive in his lecture as he is in the brochure before us. It seems that his pen is steeped in gall though honey be in his lips. Surely his speech is better than his writing. There are two remarks to which we take exception. They are honest indeed, but full of sectarian bigotry and conceit. Our revered brother starts with the oft-quoted saying of Christ, "He that is not for me is against me," and puts us down as "*anti-Christos*." Why the Latin, instead of the ordinary English "*anti-*

Christ" we cannot tell. Perhaps the former is more polite, for an abuse ceases to sting as soon as it is translated into a foreign tongue. The other side of the doctrine, "they that are not against us are for us," of course the lecturer conveniently forgot. Or, what seems more true, it was too Christian and therefore too lofty and comprehensive for him. Then he finishes his benevolent warnings by insinuating that the life of this *anti-Christos* may "develop into the most awful of all possible human careers, *viz.*, that of a *false prophet*." We do not know how to thank the Reverend gentleman for the kind compliment. He is gracious enough to see in us the germ of an impostor and a deceiver, a liar and a lying guide! He who can speak of the New Dispensation of God as an imposture is deserving of pity. When will God open the eyes of our erring and deluded friend, and breathe into him the true Christ, the Christ of love and charity, and dispel from his eyes the mists of an imaginary and convenient Christianity with its bigotry and hatred, its untruth and impurity?

Friday, December 9, 1881.

USE OF THE WORD 'GOD' BY THE SAINTS.

THOSE who look upon Christ as the very God and not merely the Son of God cannot forget the peculiar sense in which both St. Athanasius and St. Augustine, both high authorities in the Church, use the word 'God.' In the Discourse of St. Athanasius on the Incarnation of the Word of God, translated by Ridgway, the following remarkable passage occurs:—"For, He was made man, that we might be made gods."

Kingsley gives the following version of the text:—"He became man that we might be made God." St. Augustine also has the following equally note-worthy passage:—"He called men gods, as being deified by His grace, not as born of His substance." Language such as this must be considered blasphemous in the extreme, inasmuch as it imputes divinity to humanity, or it must bear a deep and profoundly mysterious significance, which the most orthodox Christian as well as the most enlightened Theist will reverently accept. Let others feel staggered by these words of the Saints; we will not. We have faith enough in the divinity of the Son of God to understand why *the* Christ and all Christs or 'deified' men may be designated god-men. A transcendental mystery, yet not wholly unintelligible to men of faith.

OUR DANGERS.

No doubt our creed is a dangerous creed. The New Dispensation is a perilous undertaking. We of the New Church are every moment exposed to a hundred dangers. Apparently we stand on a precipice, from which at any moment we may be hurled into the whirling eddies below. Our 'situation' is critical, for there is only hair-breadth distance between us and all the great superstitions and errors of the world. It is therefore no wonder that our friends should feel nervous about our position and prospects, and constantly warn us. Our friend, the *Statesman*, with the moderation and sympathetic regard so characteristic of him, seriously discusses the dangers of our situation, and apprehends that certain practices recently introduced into our Church are, "almost certain to degenerate into idolatry pure and simple."

The recent invocation of the God of Providence in a family store-room, under the name of "Annada or Lakshmi," is characterized by our contemporary as the "worship of a heathen goddess." We do not wonder at the imputation, and we had in fact anticipated it. The name Lakshmi is a bugbear. It suggests idolatry. In the ceremony in question there was no worship of a heathen goddess, but only the use of the name of a heathen goddess. Similarly we use such names as Hari, Mahesh, Jagatdhátri, Bidhata, &c. All these are names of heathen deities, and may seem equally open to objection. We do not become idolaters by using these names with reference to the Supreme God any more than we become Jews by calling Him Jehovah as we often do. Nor do we become Christians by worshipping the Father of Christ. There is nothing in a name so long as we are what we are—thorough-going iconoclasts and sworn foes of idolatry. 'Divine Mother' means the tender side of God. 'Lakshmi' represents the tender side of Providence, the Providing Deity. It means simply the Great God mercifully dispensing daily food to the house-holder. Surely there is no idolatry in this. For using such words we have good reasons. We help our Hindu countrymen to bring to the one Spirit-God all their ideas, sentiments and associations. We present to them Lakshmi minus the body. We simply transfer their homage from visible idols to the ideas they represent, thus spiritualizing the whole of their pantheon. The names are helpful as they awaken sweet personal sentiments and avoid abstraction. Should it be said we are quite safe and intelligible now, but there is danger before us. We are assured by God that there is no such danger. And we shall explain why. There is equal danger in every direction, in the direction of polytheism, pantheism, tritheism, of Buddhism, and Mahomedanism, of Shakticism and

Vaishnavism, of rationalism, and mysticism. All these forces are pulling us in contrary directions, and so they are in counterpoise. This is the beauty of eclecticism, and herein lies its security. No other system is free from the danger of being one-sided in time and falling from one extreme into another. The Church of Harmony, the Philosophy of Eclecticism is so well balanced by contrary forces and by dangers that neutralise each other that we have no fear, humanly speaking, of sinking into any school or sect. And it is our conscious security that makes us boldly and confidently use names, words and sacraments which in any other church would be dangerous but which cannot but be helpful to us. The centre has no fear of reaching the circumference.

OBJECTS OF THE NEW DISPENSATION.

UNLESS people know the sundry important purposes which the Church of the New Dispensation is designed and destined to subserve in the economy of Providence, they can hardly form a correct idea of the nature of this great movement in India. Those who look upon it as a mere Hindu reformed Church or a Hindu edition of Western Deism must make endless blunders and hazard absurd opinions regarding its past, present and future. Nor can those critics form a correct estimate of it who regard it as a man-made system of faith, a product of human ingenuity. The New Dispensation is Heaven's gift to the world in the fulness of time. And Providence in giving to a sinful world this heavenly faith has certain deep and important objects to fulfil. Let us see what these purposes are. It is the object of the Church of the New Dispensation :—

1. To reconcile and harmonize the various systems of religion in the world.

2. To make all churches in the East and the West one undivided and universal Church of God.
3. To trace the unity of all Dispensations.
4. To trace the line of logical succession among all the prophets in ancient and modern times.
5. To reduce the truths of all scriptures to one eternal and unwritten scripture.
6. To establish universal brotherhood by uprooting caste.
7. To give a rational explanation of the symbolism and the sacramentalism in which the ideas of great minds are fossilized.
8. To construct the Science of Religion by adopting the comparative method.
9. To found Christ's kingdom of Heaven.
10. To kill idolatry by taking its life and spirit out of it.
11. To explain pantheism and polytheism, and monotheism in relation to each other.
12. To explain the mystery of the Trinity and to show unity in Trinity.
13. To reconcile ancient faith and modern science.
14. To reconcile philosophy and inspiration.
15. To reconcile asceticism and civilization.
16. To reconcile pure Hinduism and pure Christianity.
17. To harmonize the East and the West, Asia and Europe, antiquity and modern thought.
18. To keep ever open the portals of Heaven's inspiration.
19. To establish the doctrines of atonement, incarnation, communion of saints, scriptural infallibility apostolical succession, yoga and inspiration upon a new basis.
20. To turn men's hearts from physical to moral miracles.
21. To make science supersede supernaturalism.

22. To preach Christ as the son of God, as the Logos in all prophets before and after him.

23. To honour Socrates as the teacher of self-knowledge, Moses as the teacher of Old Testament ethics, Buddha as the teacher of Nirvana, Mahomet as the teacher of the Unity of God, Chaitanya as the teacher of loving devotion.

24. To educate man and woman and give them a sweet and a heavenly home.

25. To bring down religion from the clouds to man's daily life on earth.

26. To make the home and the bank as sacred as the church.

27. To put down all manner of sin and promote all manner of purity by the power of prayer.

28. To exalt purity above doctrine, life above profession, spirit above letter.

MAHOMET'S TREATY.

THE following remarkable document was circulated last spring among the Ulema of the Azhar. So we are told by a writer in the last number of the *Fortnightly Review*. Though he does not vouch for its authenticity, its sentiments are noble and breathe the highest order of the apostolical spirit. It purports to be a message of peace and a treaty of friendship, most conciliatory to the messengers of Christ, which even the most orthodox among them will no doubt honour, and which the highest apostles of God might envy.

"Covenant of God's Apostle, Mohammed, with the Christian people, their monks and their bishops."—(A. D. 625.)

"Mohammed, the Apostle of God, sent with a

message of peace to all mankind, dictateth the words of this covenant, that the cause of God may be a written document between him and the people of Christ.

“ He who keepeth this covenant, let him be called a true Moslem worthy of the religion of God, and he who departeth from it let him be called an enemy, be he king or subject, great or small.

“ To this have I pledged myself : I will fence in their lands with my horsemen, and my footmen, and my allies, throughout the world ; and I will care for their safety and the safety of their temples, their churches, their oratories, and their convents and the places of their pilgrimage, wheresoever I shall find them, whether by the land or by the sea, in the East or in the West, on the mountain or in the plain, in the desert or in the city. There will I stand behind them that no harm shall reach them, and my followers shall keep them from evil. This is my covenant with them. I will exempt them in all matters wherein the Moslems are exempt. I command also that no one of their bishops be expelled from his see, nor shall any Christian be forced from his religion, nor shall a monk be forced from his convent, nor a hermit from his cell. It is my will that none of their holy buildings be destroyed or taken from them for Mosques by my people or for their dwellings. Whosoever despiseth this command is guilty before God and despiseth the pledge of His Apostle. All monks and bishops, and the dependents of these, I declare exempt from tribute, except such as they shall of their free-will bring. Nor shall Christian merchants, doing business by sea, or diving for pearls, or working in the mines for gold, or silver, or jewels, even the wealthy and the mighty, pay more than twelve drahams of yearly tribute. This, for such Christian merchants as shall live in Arabia ; but for travellers and strangers in the land,

they are exempt. Likewise such as have lands and gardens bearing fruit, and fields for corn, shall pay no more than it is in their power to bring.

“And the people to whom I have pledged my word shall not be required to fight for themselves. But the Moslems shall protect them, asking them neither for arms, nor rations, nor horses for the war, except such as each shall choose to bring. But if any shall bring money, or help the Moslems in war, it must be acknowledged them with thanks.

“And this is my command. No Moslem shall molest a follower of Christ, and if he dispute with him it shall be with good manners. And if a Christian do any man wrong it shall be a duty with Moslems to stay the avenger and make peace between them, paying the ransom if the wrong demand a ransom. And it is my wish that Christians should not be disregarded by my followers, for I have pledged my word unto them before God that they shall be as Moslems in my sight, sharing and partaking of all things with the rest. And in their marriages they shall not be troubled. No Moslem shall say to a Christian, ‘Give me thy daughter,’ nor take her unless he be willing. And if a Christian woman become a slave to a moslem he shall be bound by this covenant to leave her her religion, nor shall he compel her to disobey her religious chiefs. This is the command of God, and whosoever shall deny it and disobey God shall hold him for a liar.

“The above was written in the presence of the undersigned persons, dictated by the Apostle of God, and written down by Mawiyeh Ibn Abu Sofian, on Monday, at the end of the fourth month, of the fourth year, of the Hejira, in Medina, peace be upon its Lord.

(Sd.) “ABU BEKR ES SADIK.

“OMAR IBN EL KHOTTUB.

"OSHMAN IBN AFFAN.

"ALI IBN ABU TALEB.

"And thirty-one other signatures.

"God be witness of what hath been said in this treaty. Praised be God the Lord of the Earth."

Paras.—

PROFESSOR MONIER WILLIAMS speaks of "that supreme condition of perfect yoking with the Deity," using the word *yoking* as a "kindred word to the Sanskrit *yukta* and *yoga*." He adds, 'joined' and 'junction' are also cognate words.

It is difficult to say whether the Vedantist or the Vaishnava goes higher in his ideas of salvation and communion. Each sect of course gives decided preference to its own creed. But as eclectics we judge both impartially, and reverently bow before the truth each has to teach. The Vedantist's heaven of final absorption is sublime. The Vaishnava's five stages of beatitude are beautiful and sweet. These are *Sānti* or tranquil communion, *Dāsya* or servitude, *Sakhya* or friendship, *Vātsalya* or filial affection, and lastly *Mādhurya* or tender and sweet love. There is not one among these which the modern Theist can ignore.

WE hate the idea of men' undertaking their own salvation, and seeking, through excessive knowledge and conceit, to sanctify and 'save their own souls. The best wisdom is for us to do what the Lord makes us do, to say what the Lord makes us say. The true

devotee is he who leaves all his concerns, temporal as well as spiritual, in the hands of Providence. Absolute trust maketh the soul happy. How noble and true, and yet sweet are those words of Thomas a Kempis from the Father to the son!—"My son, suffer me to do with thee what I please. I know what is expedient for thee." Yes, the Lord alone knows what is good for us. Let us trust submissively and uncomplainingly.

Friday, December 16, 1881.

FATHERHOOD OF GOD.

THE following excellent passage on the "Fatherhood of God" in Max Muller's Lectures on the Science of Religion is too good to be lost. It deserves indeed a prominent place in our Eclectic Dispensation. "We have in the Veda the invocations *Dyaus pitar*, the Greek *Zeu pater*, the Latin *Jupiter*; and that means in all the three languages what it meant before these three languages were torn asunder—it means Heaven-Father! These two words are not mere words; they are to my mind the oldest poem; the oldest prayer of mankind, or at least of that pure branch of it to which we belong—and I am as firmly convinced that this prayer was uttered, that this name was given to the unknown God before Sanskrit was Sanskrit and Greek was Greek, as, when I see the Lord's Prayer in the languages of Polynesia and Melanesia, I feel certain that it was first uttered in the language of Jerusalem. Thousands of years have passed since the Aryan nations separated to travel to the North and the South, the West and the East; they have each formed their languages, they have each founded empires and philo-

sophies, they have each built temples and razed them to the ground ; they have all grown older, and it may be wiser and better ; but when they search for a name for what is most exalted and yet most dear to every one of us, when they wish to express both awe and love, the infinite and the finite, they can but do what their old fathers did when gazing up to the eternal sky, and feeling the presence of a Being as far as far and as near as near can be : they can but combine the self-same words, and utter once more the primeval Aryan prayer, Heaven-Father, in that form which will endure for ever, ' Our Father which art in Heaven.' "

NOT JUDGMENT, BUT ARGUMENT.

WE are indeed glad that the narrow sectarian missionary in India is not our God and Judge. Had the Padri been our judge great would have been our ruin. To rot in the lower regions time without end—ah ! that would have been our lot. Thank God that our trial is in His hands, and that no mortal man is to sit in judgment over us. How consoling, how refreshing this thought ! Infinite Mercy will deal with us here and hereafter. There are some very cruel specimens of humanity in this land. They hate us, and are angry and impatient that we have not yet become Christians ; and every time they get disappointed they become furious. There is gnashing of teeth. As if we had entered into a contract with these men that on demand we would pay our souls into their hands, and at once begin to think and act, eat and drink just as they did, and now having failed to fulfil the contract we have excited their ire and rendered ourselves liable to condign punishment at their hands ! And the quantity of their ire must determine

the measure of the penalty. Great is their wrath, great therefore must be the punishment. They would break our bones into powder, for audaciously venturing to disapprove of their sectarian Christianity. How dismal the prospect if these be our judges! How many times would they hang us and kill us! Does it never occur to these would-be judges that they too may be in error? The *Lucknow Witness* agrees with the *Indo-European Correspondence* in condemning "the Brahmo attitude toward Christ". They command us to believe that "if Christ was not God, He was either a deceiver or deceived, either a wicked impostor or a weak-brained fanatic." God has told us that Christ was neither God, the Father and Creator, nor an impostor nor a fanatic. He was, as the Bible says, the Son of God. Brother *Witness* and brother *Correspondence*, will you kindly argue with us instead of judging and condemning us summarily? Declamation and denunciation will not do. Hear us, learned judges! Strike, but hear. The condemned culprits solicit a hearing. Grant it. Convince us, before you convict us, that God will cast us away for the views we cherish of His beloved Son. Show that Christ is not the Son but the Father. Come. No joke. Let us have argument, not judgment.

A NEW SECT.

WE have just heard of a new sect of Hincū Theists. They are known as Dariapanthis, being so called after Daria Saheb, the founder of the sect. The district of Shahabad, near Doomraon, is their head quarters, whence the movement originally emanated. The sect is nearly three centuries old, and may be regarded as a branch of the Kabirpanthis, or followers

of the great Kabir. The Dariapanthis are thorough-going and radical monotheists, and have no faith in Hindu gods or goddesses. They discountenance both idolatry and caste. Brahmins on joining their body have to renounce the holy thread. The order of Sadhus or Mahantas among them are obliged to take the vow of celibacy, and are on no account permitted to marry or acquire riches. They are, like Catholic priests, pledged to chastity and poverty. They are also required to abstain wholly from animal food, wine and all manner of intoxicating drugs. They cannot ply trade, nor follow any lucrative profession; nor can they own any property, real or personal. They accept whatsoever comes to them, but are not allowed to lay up for the morrow. They cannot even beg. They go about like wandering mendicants, and whoso feels compassion or respect for them as Sadhus gives them alms. Thus they manage to live, going about propagating their doctrines and eating the food which God gives to ascetics. 'Ahimsa' is their cardinal doctrine, and in this matter they are almost as sensitive and fastidious as the Jainas. They are not only strict vegetarians, but they would not give pain to even the meanest and smallest reptile. On being asked if they believed in the Hindu scriptures, the Vedas and the Puranas, one of their Sadhus, who gave us all this information, said, only that scripture which enjoined kindness and charity they respected and followed.

SAINT AGHORE NATH.

BHAI AGHORE NATH is dead. This means that he has risen again. For we believe in the resurrection of saints. And truly Aghore Nath was a saint. A

more pious devotee, a truer saint breathed not in our Church. He was meekness and forgiveness personified. All who knew him loved him, and he has not left behind him a single enemy. Even those who differed from him in opinion mourn his loss, and are proud to rank among his mourners and admirers. His sweet love made friends of all whom he came across. His love was so all-conquering, his character was so unimpeachably pure, his heart was so guileless, his disposition so child-like and innocent, that the most formidable of his theological opponents dare not say aught against him. Verily a saint was he, whom all loved and whose memory all must honour and cherish. Especially as a Yogi will his name be handed down to posterity. Future generations in India will, we are sure, reverently gaze upon that towering example of a Yogi of the New Dispensation. As an Apostle he stood in the foremost rank. In his latter days he preached in the Punjab, where the Lord had called him, with the power of a lion, unfurling the banner of victory in the remotest frontier, and among the humblest and the most ignorant Sikhs. Old and devout men at Murree, Dehra Ghazi Khan and Dehra Ismael Khan were charmed by his preaching and his saintly character, and fell at his feet, and implored his blessing. In going through these regions he had to undergo hardships of no ordinary kind, so that when he came down to Lucknow he was exhausted. While there he was found as busy as usual in the Lord's service, in spite of his weakness and prostration. Morning and evening he conducted service, preached, visited friends and offered advice. On Sunday, the 4th, he conducted service in the local Somaj. Whether he had any gloomy foreboding of his approaching death is more than we can say. But the following touching prayer he is reported to have uttered in the course of the Sunday evening service :—

"My God, my Mother, I have made no provision for my wife and children. Nothing is in store for them for the morrow. Them I have consigned to Thy care and safe-keeping. But I have not been idle; it is not true that I have made no kind of provision. I am serving Thee according to my power. If life be accounted wealth, I leave behind me this property for future generations. Grant, Lord, that till the last day, my life may remain undefiled." On Monday he took physic, and then complained of prostration, which daily increased and which no medicine could check. "Yet he had his regular prayers with us," writes our correspondent. In the course of the last prayer he had with his friends he is said to have spoken to his God thus :—"O Thou Mother of the world, if my body aileth what is it to my soul? My body suffers pain, it is true, but my mind still experiences that joy. In my illness I see how Thou art serving Thy child. I have no sleep at night. How miserable I would have been hadst Thou not been with me. Thou art with me day and night; therefore suffering is no suffering to me. Mother, grant that I may thus be with Thee everlastingly. I seek neither health nor ill-health; I desire nought but Thee, O God." On Wednesday the feeling of exhaustion increased. Yet he had his regular morning prayer. But he grew restless, and had to take to his bed. Marvellous was his love for his Master. "Seven verses of the Rig Veda he explained to me in the evening," writes our correspondent, "and he taught me the essential principles of Yoga and communion." Next morning he was so weak that he had to be helped upstairs. All of a sudden he sank, the extremities were cold, and the pulse was hardly perceptible. The application of remedies produced a temporary reaction, but in the evening he began to sink steadily, and never rose again. At about 2 A. M. he composed himself, closed

his eyes, kept his right hand on his breast, stretched his left arm alongside his body, and quietly slept on the bosom of his Father. He is happy in that better land, where with the saints above he is perpetually singing the name of his Maker. Heavenly brother, thou hast already put on the crown of glory. Blessed, blessed, blessed Saint ! Verily this saintly spirit has gone in advance to prepare the way for those who are to follow. He will confirm our faith, bring heaven nearer to us, and he will give us glad tidings of our sweet home above.

Paras.—

VAISHNAVISM deals more with the Father-side of Divinity ; Shakticism with the Mother-side. No Vaishnav would address the Lord as Mother. Yet in his scriptures we find the term applied to God, showing that the idea is natural and irrepressible. In the *Priti Sandarbha* we find the following striking passage :—" O Thou Protector of this world and of this whole universe, Thou art the refuge of the world, Thou art mother, Thou art friend, Thou art Lord, Thou art father, Thou art the true teacher, Thou art our Supreme Deity. Thou art He in whose service we accomplished our object."

THE best sentiment in regard to death is perhaps that enjoined in the Hindu scriptures. " Man shall not desire death nor shall he desire life. He shall await death, as the servant awaits the time of remuneration." Let us not be fond of life and the carnal indulgences of life as the worldly-minded are. Nor let us feel tired of the 'load of existence' and seek relief from all cares and sorrows in death, as the

sceptic and the misanthrope do. If we are believers, we must serve God as paid servants, working and toiling to the last day, looking for our wages when due. The servant cannot dictate, but must submit and obey. He is not to suggest when he should die. He must not think of retiring at pleasure. He must be ready to depart as soon as the order comes from the Master.

THE distinction between the Old Testament and the New seems to prevail in every system of faith. Even the Chinese scriptures have their Mosaic law and their gospel of grace. It seems that Confucius and Laou-tsze represent these two distinctive types of faith. "Laoutsze," we are told, "showed himself to be as superior to Confucius as the Christian Dispensation is to the Mosaic law. Confucius would have the out-side of the platter cleansed : he would have every rite and ceremony, whether at court, in official life, or within the family circle, scrupulously observed, down to the number of meals to be eaten, and the posture to be assumed in bed. But Laou-tsze went deeper, and drawing an analogy from the unalterable law of nature, under which in all created things there take place constantly-recurring alternations from strength to weakness, and from weakness to strength, he taught the lesson which has been consecrated by Christ, that "he who exalteth himself shall be abased, and he who humbleth himself shall be exalted." "He who knows the light," says Laou-tsze, "and at the same time keeps the shade, will be the whole world's model. Being the whole world's model, eternal virtue will not miss him, and he will return home to the Absolute. He who knows the glory, and at the same time keeps to shame, will be

the whole world's valley. Being the whole world's valley eternal virtue will fill him, and he will return home to *Taou*."

Friday, December 23, 1881.

AN INCIDENT.

WHILE at Maldah, some thirteen years ago, Saint Aghore Nath went one day to a shady grove for communion. Absorbed in prayer and in the deepest yoga he passed the day under a mango tree. The boys of the neighbourhood came to the spot, and began to throw dust on our brother, and shouted and scoffed, but finding their attempts to disturb him ineffectual they went away disappointed. Aghore Nath continued in devotion the whole night and returned the next morning to the house of Dr. Annada Churn Kastagiri, where he was staying, but he had simply his dhuti on. On being asked where his chudder and shoes were he smiled and smiled again with childlike simplicity, and said, some one must have taken away the things, adding the loss was nothing to him as he had derived most precious spiritual benefits by prayer and communion and had come back with a perfectly tranquil and joyful heart. Saint Aghore Nath panted for solitary meditation. The wealth of yoga alone he desired, and if he gained that earthly loss was no loss to him. Like the Psalmist of old he said, "One thing have I desired of the Lord, that will I seek after : that I may dwell in the house of the Lord all the day of my life, to behold the beauty of the Lord, and to enquire in his temple."

THE DARIAPANTHIS.

THE scriptures of this sect, which consist of about half a dozen granths, are used in the shape of manuscripts, and have never yet been printed or published. They may be copied, but no one is allowed to print them for publication. They contain the deepest truths and the highest devotion, and we wonder that such precious gems have so long remained in obscurity. Surely they deserve to be brought out of obscurity and placed within the reach of those at least who are interested in Indian Religions. How fertile is the soil of Hindustan, and how many schools of philosophy and religion still spring up in luxuriance here and there! Is Hinduism dead? Then why these splendid offshoots here and there? If the readings of Dariapanthi scriptures we have heard be genuine extracts, and if the devotee we have seen be a type of the character of the sect, we have no hesitation in declaring this monotheistic movement to be a wonderful evidence of the vitality of faith and devotion which still lingers in decaying Hinduism. We are really surprized to find in the *Bijaksakshi* a passage which bears a striking analogy to the doctrine of incarnation we have often set forth in these columns. It reminds us of the doctrine of Logos, and is another proof of its universality.

Nam biraje sadhume, sadhu nam me lin ;

Nam sadhu me bhed nahin, jaise dinmani din.

The word dwells in the saint, the saint is absorbed
in the word ;

Between the word and the saint there is no difference, as between the sun and daylight.

This clear conception of the word being incarnate in the saint is indeed most noteworthy as occurring in so obscure and humble a sect as the Dariapanthis, who represent not the cultured but the untutored

classes. Whence such divine light, but through inspiration? How philosophical the parallelism suggested in the concluding words of the above text! The sun and daylight—God and Christ! How appropriate the comparison! Recall to mind the words of Origen which we quoted sometime ago:—"A light could never exist without splendour, so neither can the Son be understood to exist without the Father." In other words Christ is the splendour of the Eternal Sun.

GOVERNMENT ACTION BETTER THAN ITS POLICY.

IN urging upon Government the importance of introducing moral instruction in its schools and colleges we have the authority of high officials to back us. Not only do they advocate ethical teaching, but they even go so far as to recommend the study of Natural Theology as in no way contravening the rule of religious neutrality to which the British Government is pledged in India. The report of the Bombay School-Book Committee, published some time ago, makes the following clear and emphatic statement:—"There is no question that the policy of the British Government is and must continue to be absolute impartiality in religious matters, neither proselytizing on its own account nor permitting others to do so through it, and excluding from its sanctioned educational course all which is calculated to excite or foster religious animosities, but at the same time admitting whatever teaching, conducive to morality and good citizenship, can rest on a generally accepted basis, and is not inconsistent with a secular system. . . . While dealing with systems of religion in the manner above advocated, it appears to be no less the duty of Gov-

ernment to avail itself, in the common interests of society, of the truths of Natural Religion. By this, neutrality is in no way violated, and the best incentive is offered to pure thought and life which can be found beyond the pale of any dogmatic form of religion. This course has for above twenty years been followed in this Presidency without objection on the part of any. Gallaudet's *Natural Theology* has for that period been a frequent and not unpopular text book, while the Gujarati Reading Series, which is amply stocked in this respect, has suffered no loss of popularity in Western India on this account." The report, which Mr. Murdoch notices in his letter to the Viceroy on Education in India, is signed by the President, the Hon'ble J. Gibbs, the Hon'ble T. C. Hope and Mr. Chatfield, the Bombay Director of Public Instruction. We are further informed that the Second Book of the Bombay Series embodies the well-known Parable of the Prodigal Son from the New Testament. The Madras Tamil First Reader, Part II., thus begins a lesson :—Jesus Christ taught a rule to his disciples. ' All things whatsoever ye would that men should do to you, do ye even so to them.' As this is a good rule, it is called the Golden Rule." The Bengal series does not seem to be behind-hand in the matter of direct religious teaching. It goes so far as to teach the young devotion, and contains such prayers as these :—

" Art Thou my Father ? Let me be
A meek, obedient child to Thee ;
And try in word, and deed and thought,
To serve and please Thee as I ought."

" O let me love Thee ! Kind Thou art
To children such as I ;
Give me a gentle holy heart ;
Be Thou my friend on high."

With such text books before us we cannot but

acquit Government of the charge of practically promoting godless education however unsound its theory may be. May we not expect that what it now does occasionally and indirectly, it will hereafter have the courage and the generosity to do systematically and thoroughly ?

SAINT AGHORE'S SRADH CEREMONY.

TO do honour to the departed Saint the devotees gathered at the Mangal Bari, on Sunday last, at 11 A.M. A small number of select friends also assembled. After the introductory general service was over the Upadhaya read and expounded texts from the Hindu scriptures on duty to parents, death and the vanity of the world. The Minister then offered a prayer, in the course of which he made touching allusions to the life and doings of the Saint, who was to him as a brother and a father, and as he spoke he offered the tribute of his tears to the memory of the beloved brother; the whole congregation, men and women, did likewise. Prayer over, the singing apostle sang a hymn. The eldest son of the Saint, Satyánanda, seated upon the Minister's lap, and with his revered father's yellow *gairic* robe hanging down his neck, offered the following prayer at the dictation of the Upadhaya:—

PRAYER.

O GOD, we have become fatherless. Our father has left us here, and, freed from the sorrows and sufferings of the world, has gone to heaven. O Thou Father of our father, do Thou give unto our father a place at Thy blessed feet for ever. May he sit by Thee and gather the purity of heaven and enjoy peace

everlastingly ! We three, two brothers and one sister, have become helpless by becoming fatherless. But as Thou art the helper of the helpless and the Father of the fatherless, we take refuge with Thee. O Merciful God, protect us and our poor mother, amid our present grief and misfortune, on Thy happy lap. As our father was a saint and a yogi, do Thou make us godly and righteous after his example, that we may preserve the glory of his name in this world ! Peace. Peace. Peace.

The sight of the sorrowing boy and the sentiments of the prayer greatly touched the hearts of those present. He then rose and thus honoured the dead :—

Madiah sradhvea pitri pitamaha prapitamaha prabhritayah sarve purvapurusha dhanya bhavantu. Madiah prembhajana atmia bandhujana dhanya bhavantu. Desastha prachin aryavansia brahmagna rishi munaya dhanya bhavantu. Jatia bijatia desastha bidesastha nikhil dharmanetaro mahajana dhanyá bhavantu. Madiáh parichita aparichita satrubo mitrani sadhabo asadhabo nikhila ye asairirina atmanah paratra bhinna lokábasthitáh teshám sarveshám kalyánám bhavantu. [Read by the Upadhaya.]

Blessed be my father, my grandfather, my great grandfather, and all my forefathers. Blessed be my beloved relations and friends. Blessed be the ancient Aryan Theists, Rishis and Munis of India. Blessed be all religious leaders and great men, native and foreign. Blessed be all disembodied spirits, whether known to me or unknown, friends or foes, righteous or unrighteous, who are living in the next world in different spheres of existence. May they all prosper !

The Upadhaya then read the following prayer for the peace of the departed soul, in which the congregation joined :—

O God, our revered brother has departed from this world and ascended heaven. Keep his soul on Thy

cooling lap, and cause it to grow in wisdom, purity and loving rapture through endless ages. Spirit Divine, make the life of that exalted yogi and saint our life. May his blood be our blood, may his humility, conscientiousness, communion and loving devotion be assimilated to our nature! May his character nourish the whole Brahmo community, and abiding in the circle of the devotees dispense purity and peace in every home, and may it advance the Kingdom of the New Dispensation! O Thou Lord of the poor sanctify our sorrow, and by this sacred ceremony promote our true welfare. Peace. Peace. Peace.

On behalf of the bereaved and sorrowing family and for the love of God and man the Upadhaya announced certain gifts. Among others the following Sadhus were honoured with presents:—Paramhansa Ram Krishna of Dakhineswar; Nagaji of Doomraon; Pahari Baba of Ghazipore and Pandit Brahmavrata Samadhyai of Nadia. Rice and copper were also given for distribution among the poor.

The Minister then advanced a few steps, Satyananda following with the ashes of the departed in an urn in his hand, the whole congregation standing. The ashes were deposited with due solemnity underneath a column, about four feet high, which had been erected for the purpose, and around which flower-garlands had been hung. Near this place were arranged on a small raised platform the yellow ascetic robe, the flag of the New Dispensation, and the scrip which the Saint had carried about with him on his apostolic tour, and also his kamandalu, his slippers and his manuscripts. As the ashes were deposited, the Minister said:—The soul of the saint has soared to heaven. His mortal remains are now consigned to the earth. At the conclusion of this part of the ceremony the congregation with one voice said—

PEACE.

PEACE.

PEACE.

This was followed by the planting of a *Kadamba* tree. Prayer and benediction closed the service, the congregation canonizing the departed devotee by repeating with one voice the words "Sadhu, Sadhu." All that remained to be done was the offering of refreshments to the guests. The greatest solemnity was observed on the occasion. The guardian of the apostles brought sweetmeats upon *sal* leaves and *sharbet* in earthen vessels. These the Minister thus blessed :— May the spirit of solid communion in the departed saint pass into us through these sweetmeats, and may the nectar of divine love in him enter into us through this water! And may the Lord of mercy bless these unto the sanctification of our souls!

Paras.—

BHARADVAJA, says the Taitteria Brahmana. practised brahmacharyya during three lives. Indra, approaching him when he was lying decayed and old, said :—Bharadvaja, if I give thee a fourth life, what wilt thou do with it? He answered :—I will use it only to practise brahmacharyya.

THE Vedas do not deprecate or undervalue scholarship. On the contrary the religious student is extolled and honoured in the most extravagant manner. The Rig Veda describes the Brahmacharin as one member of the gods,—“*Sa devānam bhavati ekam angam.*” In other words the divinity student is a part of Divinity. In the Atharva Veda we have the following ;—

The áchārya, adopting him as a disciple, makes him a Brahmacharin even in the womb and supports him in the belly for three nights.

When he is born the gods assemble to see him.
In him the gods are joyful.

The Brahmacharin generating divine science,
having become an embryo in the womb of immortality,
having become Indra, crushed the Asuras.

SAYS Krishna to Arjuna :—Rest assured, O son of Kunti ! that they who worship me, shall never die. I am the pledge of their bliss.

“ He my servant is dear to me, who is free from enmity, the friend of all nature, merciful, exempt from pride and selfishness, the same in pain and pleasure, patient of wrongs, contended, of subdued passions and firm resolves, and whose mind is fixed on me alone.

He also is worthy of my love who neither rejoices nor finds fault ; neither laments nor covets ; and, being my servant, has forsaken both good and evil fortune.

He is my beloved who is the same in friendship and hatred in honour and dishonour, unsolicitous about the event of things ; to whom praise and blame are as one ; who is of little speech and pleased with whatever cometh to pass ; who owneth no particular home, and who is of steadfast mind.

They who seek this amrita [immortal food] of religion, even as I have said, and serve me faithfully, are dearest of all.”

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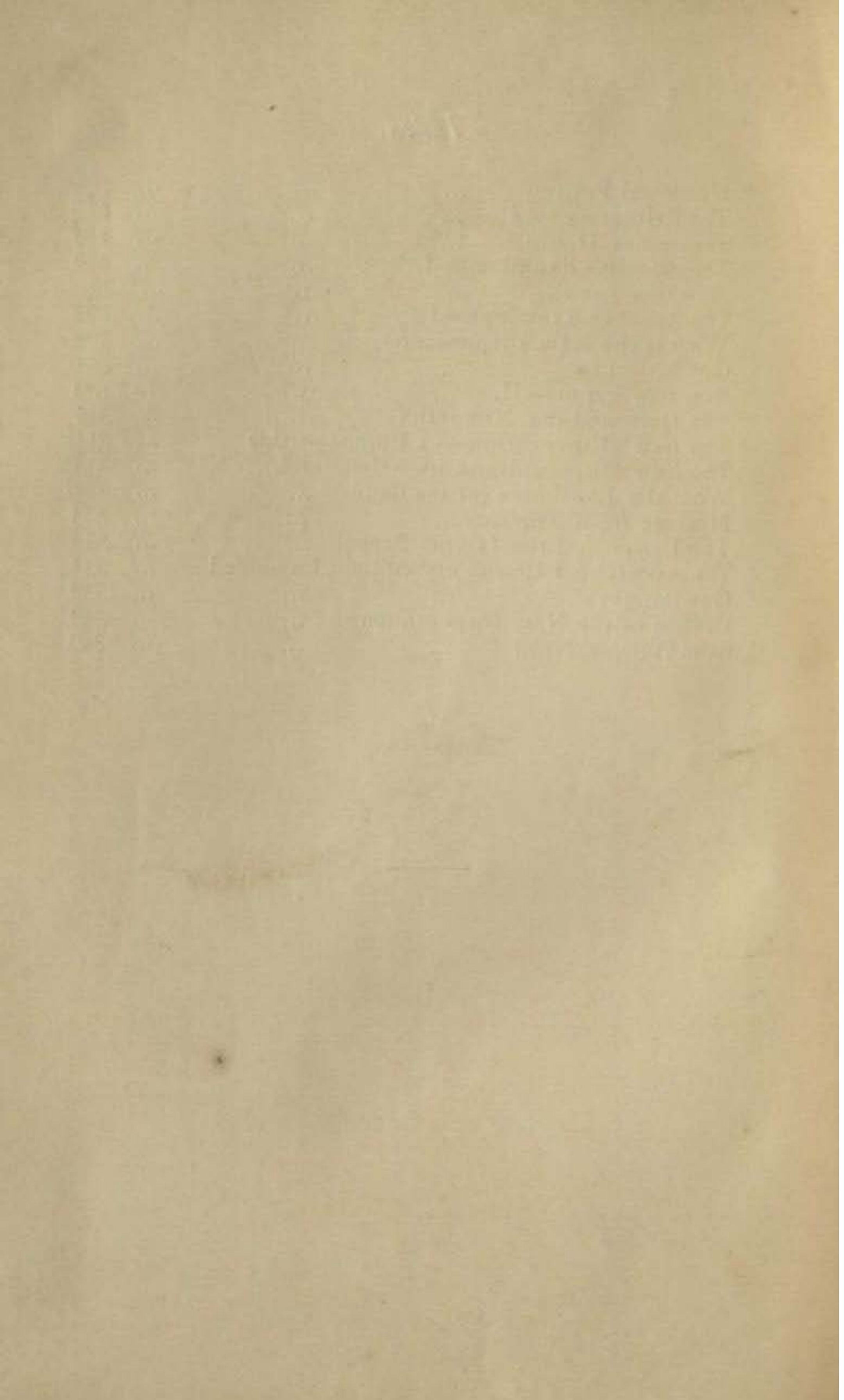
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THE NEW DISPENSATION

OR

THE RELIGION OF HARMONY.

VOL. II.



The Brahma Samaj.

THE NEW DISPENSATION.



KESHUB CHUNDER SEN,

VOL. II.

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PREFACE.

THIS is the *Second Volume* of a reprint of the Minister's writings which appeared in the *New Dispensation*. It covers a period of about two years from January 1, 1882, to November 11, 1883. The *Contents* classified under topical headings which appeared in the first Edition published in 1903 have been appended as an *Index* to this new edition. *Paragraphs* and *Articles* have all been arranged in chronological order.

We invite the attention of readers to a few headings in the *Contents* of the present volume which have not been put in their proper place.

(1) *The Apostle's Calling* l. P. 168 should come after *Paras* P. 55.

(2) *The Leader that led Nobody* P. 170 should come after *A Model Brotherhood* P. 138.

We have not yet been able to ascertain the dates of three articles published in the First Edition, and so these are printed at the end of this volume. The articles are entitled :—

- (1) The Creed of the early Christians.
- (2) Christ and Keshub Chunder Sen.
- (2) Hindu Loyalty.

LILY COTTAGE,
CALCUTTA :
The 15th April 1883. }

THE HISTORY OF

THE

REIGN OF
HAROLD GODWINSON
AND
THE
NORMAN CONQUEST
OF ENGLAND
IN THE
ELEVENTH CENTURY
BY
J. H. P. COLEMAN
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The New Dispensation

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Calcutta, Sunday, January 1, 1882.

PAGAN CUSTOMS IN THE CHRISTIAN CHURCH.

WHY shall we neglect and disregard the rites and customs of the ancient Hindus where they are harmless and unexceptionable? To win the nation's heart by the adoption and perpetuation of time-honoured usages, domestic and social, is a policy at once righteous and expedient. The early Christian Church adopted several pagan symbols:—^a The emblem of a vine, with figures sporting among the branches, and the various processes connected with the turning of the grapes into wine, which, among the heathen, alluded to the festival of Bacchus, were made by the Christians an allegorical picture, to denote the duties and labours of the vineyard of Christ. Branches of palms, which the heathen regarded as emblems of victory, the Christians adopted to mark the triumphs of the Cross. On their drinking cups, the figure of a shepherd carrying a lamb on his shoulders, represented the Saviour graciously supporting poor and feeble sinners; the dove of Venus became the emblem of the Holy Ghost; the stag of Diana, the symbol of a believer's soul panting after the living waters of salvation; an anchor stood for Christian hope, and a lyre for Christian joy. Thus did the Christian seek to pacify the adherents of the old superstition, by retaining almost all of their familiar pictures and family ornaments and, by fitting up their houses in a

style apparently the same as that of their heathen neighbours, but actually associated in the minds of the owners with ideas purely and exclusively Christian."

THE VANI OR WORD.

THE Hindu scriptures are not silent on the theology of the Word. It seems almost incredible that the Hindu mind should recognise the Logos. And yet so it is. The corner-stone of Christian theology—the incarnation of the Word—occurs in the Bhagavat, the principal scripture of the Vaishnavas. Deep is the wisdom and profound the devotion and love in that marvellous book. One cannot but love the Bhagavat,—so deep, so sweet! Ponder on the following verses :—

Yathánalah khe'nila bandhu rushmá
Balena dárunyadhí mathyamánah
Anuh prajáto habishá samidhyate
Tathaiva me vyakti riyam hi váni.

The above lines may be thus translated :—

Fire, whose friend is the wind, is heat in the sky ; if there is violent friction with wood fire is produced in atomic proportion ; if clarified butter is put in, it bursts in a blaze. So is the Word my manifestation.

In this passage the Word of God is compared to latent heat diffused in all space ; it exists everywhere and in all objects, veiled and concealed. Then in humanity, in ordinary humanity, the Word is developed but only very slightly. But when butter enters into fire there is a blaze. So when inspiration enters the heart of the devotee, the saint, the son of God, then comes the Word in full blaze, in the perfection of manifested glory. The *Krishna Sandarbha* says

with reference to this remarkable passage that ordinary people do not see the manifestation of God because to them it is not manifest: the outer circle of believers dimly apprehend it in the mind; but it is fully realized in God's own people—"Svaparijanánám prakatah."

WORSHIP OF INDUSTRY.

INDUSTRY! thou life and prosperity of the earth we dwell in, I magnify and worship thee. Thou art the father, and the mother of all that is. All creation is thine. And civilization, man's creation,—what is it but thy work? Thou art the First Cause of all objects in the universe which the Divine hand hath created or man's hand hath shaped. Whatsoever is goodly, sublime and beautiful acknowledges thee as Parent. Glory be unto thy name, originator of all the industries which men so highly value, and source of all the pleasures and benefits which gladden the hearts of individuals and nations. Thou inexhaustible mine of wealth! from thee come all the riches of the world. Force Divine! Energy Infinite! I adore thee and glorify thee. Thou hidden mainspring of the vast machinery of the universe, great art thou, marvellous and mysterious beyond our conception. I lisp thy praise; my feeble lips and faltering accents are not equal to thy great name. Million voices and centuries of praise would not exhaust thee. In the heavens above and on the earth below, and in the depths of seas and oceans thou manifestest thyself in varied and countless forms and in manifold movements. The east and the west, the north and the south have come to thy feet with thank offerings, for in thy name wealth and prosperity abound wheresoever thou

smilest. All lips are full of thy praise, for thy kingdom is world-wide, and every man, every woman has received abundant blessings at thy hands. Thou art easily pleased, unsparring are thy gifts. The world of civilization is one vast cathedral, where with varied instruments and with a multitude of tongues different nations are singing thy praise day and night. All are subject to thy rule, Omnipotent Sovereign, and none can deny or defy thy authority. Here, there, everywhere I behold thy temples, and beneath thy throne and at thy gates millions of thy votaries are densely crowded. And these men and women, boys and girls, are of all classes and denominations, for thou recognisest neither caste nor creed, neither sect nor colour. The sculptor with his chisel, the painter with his pencil, the architect with his trowel, the musician with his harp are chanting thy glory in their respective temples. The goldsmith and the blacksmith, the merchant and the trader, the citizen and the soldier, the peasant and the shopkeeper, all are glorifying thy name. The sparks that fly from the anvil are sparks of thy holy light. The dense smoke of manufacturing towns bears upward to the skies the grateful hymns of millions of workmen. The tinkling of gold and silver coins in the mint is but the sweet church music with which the rich honour thy great name. The rattling engines of the world rattle unto thy glory. The ship is thy floating temple. The bank and the workhouse, the shop and the bazar, the warehouses and the manufactories, the fields and the farms, the colleges and the universities, the library and the laboratory, the museum and the observatory, these are thy temples, O Divine Force, wherein the sons of men are daily adoring thy name. I thank thee, I worship thee. Blessed be thy name for ever and ever!

THE NEW DISPENSATION ARRAIGNED.

THE world accuses thee, O New Dispensation, of being mystical and unpractical. They say thou dreamest, and lovest solitude and quietism. Wilt thou answer?

I am not a mystic, most learned Judge, and I hate the dull and dreamy life of the recluse. In work I rejoice. I have regular office-work, six to eight hours daily, reading, writing, discoursing &c. I have schools for educating boys and girls, I have journals, political and theological, magazines for women and children; and also public meetings and lectures. I have charities for the poor and the helpless. I have a pice paper which educates thousands. I am diligent in household matters, and think it not dishonourable to use the spade or the saw or do the menial's work. My people do not sleep during the day; they keep up till midnight.

They charge thee with being averse to reading. Dost thou not prefer blind faith to reason, and ignorance to education?

I identify faith and reason. I worship my God in the Temple of Science. Come into my study, and in my library you will find, among books which I constantly use, philosophy, science, the writings of the early Fathers, the Vedas and other Hindu scriptures, the Bible, works on Buddhism, the Mahometan and the Chinese scriptures, and books on devotion.

They say thou art gloomy and morose. Thy asceticism is said to have made thee melancholy and mad.

Believe me, I am a joyful ascetic. I do not mortify the flesh for mortification's sake. My asceticism means not sorrowful renunciation of the world, but rather rejoicing in the Lord. Look at me; joy is on my forehead, and cheerfulness in my eyes. In all innocent amusements you will find me; pure dance

and theatricals, children's sports, manly games, feasts and festivities please me. Painting, music, and flowers are my delight. Little children are to me lovely poetry.

Let me read to thee the last count in the bill of indictment. They accuse thee of hating and neglecting thy family and children and leaving them to their fate while thou pursuest thy missionary calling with selfish devotion.

Learned Judge, the charge is untenable. I love my kinsfolk with excessive and tender love. And I am dutiful too. My solemn duties and responsibilities to my wife and children I never for one moment disregard or violate. I am a faithful householder, but not a worldly man. As a servant of God I serve those whom Providence has entrusted to me, always treating them as He bids me. I feed them and clothe them with the food and raiment the Lord provides.

Paras.—

HOWEVER disrespectful modern India might be towards the female sex, ancient India, if her records are to be trusted, gave women great honour and even reverence. The Rig Veda, in its truly poetical and florid style thus speaks of the sable goddess Night :—"The Divine Night arrives, an immortal goddess, shining with innumerable eyes, scattering darkness with their splendors ; and men come to her as birds to their nests." The goddess Usha, Dawn, is thus complimented :—"A daughter of the sky, shining on them like a young wife, arousing every living being to his work, bringing light and striking down darkness ; leader of the days ; lengthener of life ; fortunate, the love of all, who brings the eye of the god." In his sketch of Indian epic poetry, Professor Monier Williams thus observes :—"Sita, Drau-

padi, and Damayanti engage our affections and interest far more than Helen or even Penelope. It cannot be doubted that in these delightful portraits we have true representations of the purity and simplicity of Hindu domestic manners in early times. Wives are loyal devoted, obedient to husbands, yet show much independence of character, and do not hesitate to express their own opinions ; husbands are tenderly affectionate towards their wives, and treat them with respect and courtesy ; daughters and women generally are virtuous and modest, yet spirited, and when occasion requires courageous : love and harmony reign throughout the family circle."

Calcutta, Sunday, January 8, 1882.

HOPEFUL SIGNS.

THOSE who have watched the later phases of religious thought and life in Calcutta must have been struck to find how the venerable Paramhansa of Dakhineswar is serving as a marvellous connecting link between the Hindus and the Brahmos of the New Dispensation. There have been a series of religious meetings of late in the houses of respectable Hindus, in which the representatives of the two communities were harmoniously blended together so as to form a unity of thought and devotion, which was alike striking and interesting. The proceedings of these meetings generally embrace hymns and discourses by the Paramhansa, questions and answers, and kirtan of a most enthusiastic character. Ladies of high caste Hindu families congregate behind the *purdah* in the upper veranda, and listen with the deepest interest. Learned pandits, educated youths,

orthodox Vaishnavas and yogis gather in numbers, some from curiosity, some for the sake of *Sadhu Sanga* or good company, others for acquiring wisdom and joining the kirtan. We have invariably found on such occasions an outburst of living devotional enthusiasm—a mighty wave of rapturous excitement—sweeping over the whole audience. The effect is wonderful. Theological differences are lost in the surging wave of love and rapture. What this spiritual fusion and loving union may lead to in the end who can divine? The ways of the Lord are past finding out.

ADMISSION OF WOMEN.

BUDDHISM recognises the equality of the sexes, and admits both men and women into the church. it appears, however, from certain legends that Buddha, had at first misgivings like Chaitanya, in regard to the admission of female candidates. Christianity too shuts the doors of the ministry against woman, and would not allow her to become a bishop or a missionary. In fact the world's great prophets have shown some degree of hesitation and reluctance in according equal spiritual rights and privileges to man and woman, although no distinction has been made in the matter of salvation and the right to enter the Kingdom of Heaven. The following legend is from the Singhalese Sutras :—

“The wives of five hundred princes whose husbands had become disciples, desired to follow their example ; and the mother of Buddha requested of him their admission. It was clearly seen by him that former Buddhas had admitted women ; but he feared it would give occasion for speaking against his insti-

tutions [so his disciples interpreted him], and did not at once accede to the request. Then Prajapati (his mother) said to them ; Children, Buddha has thrice refused to admit us to profession : let us take it on ourselves, and then go to him ; and he cannot but receive us. So they cut off their hair, put on the proper robe, and taking earthen bowls journeyed with painful feet to Buddha. And Ananda, seeing them, was filled with sorrow, and again brought their petition to Buddha, who said : " Are the Buddhas born only for the benefit of men ? Have not Wisakha, and many others, entered the paths ? The entrance is open for women as well as for men."

It is said that when Buddha appeared on his holy mountain, he was surrounded by multitudes of deities and disciples, and among them were six thousand female saints. He admitted men and women alike to the bliss of *Nirvana*.

DIVINITY IN HUMAN ARTS.

THE Lord spake to Moses, " See, I have called Bezaleel, the son of Uri, the son of Or, of the tribe of Judah ; and I have filled him with the divine spirit of wisdom, and understanding and knowledge, to devise and to execute in all manner of work, to work gold, and silver, and brass, and blue, and purple, and scarlet, and in working stone work, and in the art of working wood " These words in *Exodus* embody a precious doctrine, which the Church of the New Dispensation hath always magnified. It is this,—" Human arts as well as divine knowledge proceed from God," as Clement of Alexandria puts it. All wisdom is divine ; not only the higher wisdom, that which saves us by revealed truth, but even the inferior

earthly knowledge which is represented by the useful arts. God is Supreme Wisdom. He is the Eternal Sun of Intelligence, and the rays of knowledge of whatever kind which enlighten men are rays of that Sun. "Those who are wise in mind," says Clement, "have a certain attribute of nature peculiar to themselves and they who have shown themselves capable, receive from the Supreme Wisdom a spirit of perception in double measure. For those who practise the common arts, are in what pertains to the senses highly gifted : in hearing, he who is commonly called a musician ; in touch, he who moulds clay ; in voice the singer, in smell the perfumer, in sight the engraver of devices on seals. With reason therefore, the apostle has called the wisdom of God ' manifold and which has manifested its power in many departments and in many modes'—by art, by knowledge, by faith, by prophecy—for our benefit. 'For all wisdom is from the Lord, and is with Him for ever,' as says the wisdom of Jesus."

CHILDREN'S FESTIVAL.

THURSDAY last was set apart for children's festival. Upwards of twenty boys and girls of the neighbourhood, children of our missionary brethren, met in the evening, at the invitation of the Minister, at his residence. They sang a hymn playing on the violin, mridanga and mandira as accompaniment. The Minister offered a short prayer to this effect :—

PRAYER.

Loving Mother, upon Thy lap are seated These Thy children, innocent and dear, reflecting the light of Thy countenance in their smiling faces. Thou lovest children, Thou art fond of them ; Thou delight-

est in nursing and fondling them. How sweet Thou lookest with Thy little ones hanging on Thine arms and sucking the milk of life ! Bless these children, gathered before Thee, and grant that they may grow in faith and godliness as they grow in years. Grant, Merciful God, that we may learn to honour little children, and treat them with becoming reverence. Thy purity and love divine are embodied in these little saints dwelling on earth. They are but sparks of heavenly flame emanating from Thee. Teach us to believe that of such is the kingdom of heaven, and help us to be childlike in all our thoughts, words and actions. My we learn simplicity, humility, candour, love and trust at their feet ! Lord, Thou glorifiest children. May we too glorify them, and forsaking the deceit and dishonesty of the world, adopt their heavenly and divine life !

After the prayer was over the Minister bowed his head before the children and said :—

Little children, we fall at your feet and with due reverence magnify the divine spirit of love and holiness which dwells in you. Blessed are ye, sweet angels on earth. We honour you. My the dust of your feet sanctify us !

The Minister then presented to each flowers, putting a mark of sandal wood paint on the forehead of each. Sweetmeats, oranges and toys were then distributed.

SANCTIFY THY HOME.

WE have cathedrals and chapels, mosques and musjids, temples and devalayas, where men occasionally repair to worship their Maker. These are naturally regarded as sacred places, the very sight of which

awakens hallowed thoughts and inspires reverential awe. We call our place of worship the House of God. So it is. For there we feel we are in the very habitation of the Most High, where the swelling anthem and the living devotions of panting hearts make us feel His glory, as we feel it nowhere else. We sit, as it were, in His immediate presence; we kneel before His throne of light. Nay we can hardly enter the Sanctuary without some degree of emotion. The pulpit, the organ, the church windows, the solemn lights, all look sacred. To touch the wall of our Father's house is to touch something holy. Such feelings and sentiments are most natural and exalted, and far be it from us to discourage or depreciate them in the least. Let us all honour and magnify the House of God. But what we contend for is this that we should not stop here, but advance further. Having learnt to fix our reverence and love in the church, we should endeavour to sanctify and honour other houses and buildings. The hospital, the alms-house, the court, the school, the library are all houses of God, and ought to be treated as such. In these institutions too the Lord dwelleth, and dispenseth unto His children food and medicine, justice and wisdom. These are not to be despised as secular undertakings, but in them let us realize the work of Divinity. Above all we must consecrate and sanctify our Home. If the temple is the house of God, our dwelling is the home of God and His family. If in the church and the chapel we witness and experience Divine love and His saving grace week after week, in the family dwelling house we realize His ever-watchful Providence every day and every hour of the day. And if it is only during service that the Lord reveals Himself to us, at home He is present before us in all the events of our daily life, in all the arrangements of our domestic economy, and in the supply of the

manifold wants of every member of the household congregation, man, woman and child. Verily our little home is a tiny chapel in which father and mother, husband and wife, brother and sister, son and daughter, as one united congregation adore, love and serve the Household Deity. This is *service* indeed,—hands, minds, hearts and souls all serving the Master. Yet how apt we are to forget the sanctity of the place where every moment the Lord reveals His mercy afresh unto His children! Secular work, secular thoughts and secular cares tarnish the glory of sweet home and defile and smother its heavenly purity. The walls seem dark amid which we dwell. The place seems of the earth earthy where we eat and drink and toil in ignoble domestic drudgery, forgetful of our God. Godless riches, godless amusements and godless pursuits, things carnal and impure, make us extremely worldly-minded, and we wonder if there is a God of our home. In a social God of weekly worship we all believe; in a domestic God of daily worship how few! Hence is it that while the cathedral reminds us of the Lord, the home where we live does not. We feel that churches and temples stand on consecrated ground; but our dwelling-houses upon unclean and unhallowed ground. The religion of the 19th century must protest against such invidious distinction, and discard the prejudice which delights in the exclusive sanctity of churches and Sundays. It demands the sanctification of daily life, the consecration of our home. It demands a steeple for every dwelling-house. May we erect a lofty steeple over the house in which we live, or, in the absence of such a sacred appendage of sacred architecture, let us imagine it, and feel that the home is verily a chapel, though its steeple we see not with our outward eyes. Let us believe that we live in churches and chapels, that the *griha* is the true Brahma Mandir, and that

all things appertaining to it are sacred. And then shall we see our Father, our dear Mother in "home, sweet home," and make it a heavenly home and our lives blessed heavenly lives.

Paras.—

THE word 'Islam' generally used to represent Mahometanism, means "the entire surrender of the will to God," which must be accepted as the chief and essential feature of the creed taught by Mahomet. The word 'Mussulman' signifies "Believers," or "those who have surrendered themselves."

IT is a note-worthy fact that even in the prosaic matter-of-fact theology of Islam, mysticism with its illumination and ecstasy has found a prominent place. Pantheism, it seems, is not confined to Hinduism but is found to have developed among the Mahomedans of India and Persia, who like the Hindu devotees regularly cultivate absorption and extinction. "The final object of the Sufi devotee is to attain to the light of Heaven, towards which he must press forward till perfect knowledge is reached in his union with God, to be consummated after death, in absorption into the Divine Being. In this spiritual journey of the disciple there are various stages; he is led up from his natural state, through science, love, seclusion, knowledge, ecstasy, touch and lastly, union with God, to final extinction." "The adherents of this system believed that the divine nature pervaded all things, and gave its very essence and being to the soul itself, which thus sought to gain a conformity to the Supreme Being, and more and more to sever itself from the things of earth, like a wearied traveller, seeking to

terminate the period of its exile from its divine original." What is this but a Mahometan edition of Hindu Vedantism?

Calcutta, Sunday, January 15, 1882.

MAHOMET'S LAST DAYS.

MAHOMET, whatever his pretensions may have been never claimed the power of giving salvation to sinners. It seems that he maintained his humble character to his last days. The following touching account of his illness and death will be read with interest:—

"It was about the end of May, 632 A.D., that he was attacked with a violent fever, which, though abating at times, was the beginning of his last illness. During the course of the malady, one sleepless night he paid a visit to the cemetery of El Bakia, there remained long in prayer for forgiveness, and for the dead, whose quiet rest he envied, and to whose peaceful state he asserted himself to be hastening. The fever continued for some seven or eight days, and left him but little strength once more to address his followers in the mosque. To them tradition makes him to have announced his approaching dissolution, and to have told the weeping crowd that from the free choice of life and death, offered him by Heaven, he had selected "to depart and to be near his Lord" and then commending the refugees of Mecca to the Medina converts, he returned to the room of Ayesha. His illness increasing he deputed Abu Bekr to lead the public prayers, and this was generally understood to intimate, that in the event of his death, he designed him for his successor.

About the 8th of June he had regained sufficient

strength to make a final visit to the mosque. Viewing with joy the devotion of his followers, who on the news of his illness had assembled in crowds, he proclaimed that he had made lawful to them only what God approved, that each one of them must work out his own acceptance with God, inasmuch as he himself had no power to save them ; and after discharging some small claims, he returned exhausted and fainting to Ayesha's room. With his head on her lap he prayed for assistance in his last agonies, and for admission to the companionship of God. Ayesha tried in every way to soothe the sufferings of his last moments. Ejaculatory words at intervals escaped his lips, " Eternity of Paradise !"—" Pardon !"—" The glorious associates on high !"—and then all was still. The prophet of Mecca was dead.

A NEW SONG.

THE other day, after morning service, the small congregation in the Sanctuary were agreeably surprised by a song chanted by the singing apostle. It was a serio-humorous song composed after the manner of popular ballads. It puts deep thoughts and deeper sentiments in simple language and popular tune. What, however, renders it peculiarly striking, and even sensational is the introduction of the name of the minister, which has been rather rudely dragged and manipulated, as is often the case with Bengali street songs. The name " Keshub Shan" might have been omitted, but perhaps it is employed to give a point to the song. It is to be hoped that superstitious men will not attach any undue importance to the name, although it is clear that no higher commission or office is attached to it than that of simple announcing

a fact viz., that the Train is a Special one. This proclamation made by the New Dispensation is indeed the essence of its philosophy, and its pre-eminently distinctive feature. Between man and God there is according to the New Gospel, no mediator ; between earth and heaven there is no intermediate station. Other trains hitherto touched at intermediate stations, and could not run straight up to their destination. Prayers and services were not acceptable to God unless offered through some mediatorial agency. But this train—the New Dispensation, being a special train, must run sharp to heaven without stopping at any intermediate station. Fools have said that “Keshub Shan” virtually fills the mediator’s place by supplanting and superseding all by-gone mediators, Jewish, Hindu, Christian and Mahometan. But this absurd hypothesis is completely smashed by the assurance said to have been given by the Minister himself in his proclamation. The Lord Himself is the engine driver. The wheels are worked by God-force. Jesus and Chaitanya are guards—one Native, one foreign. The idea of the recent introduction of Native guards has thus been successfully worked out by the singing missionary.

OUR MISSION.

OUR missionary brethren have one after another returned from their respective fields of work or are on their way back,—except alas! the beloved one who has gone to his rest. The year just closed has been one of unusual and unsurpassed missionary activity. The extent of country traversed, embracing the very outskirts of British territory and including some of the most important Native states, marks the

recent missionary movements of our Church as in every respect most remarkable and invests them with pre-eminent importance. Never before in the history of our Church was our mission so active and enthusiastic. In East Bengal, in Behar and Northern India, in the Punjab and the frontier, in Bombay and Guzerat, in Madras and Bangalore our Apostles have preached the high truths of the New Dispensation to hundreds and thousands of people, in the face of unpopularity, derision and much active opposition. Their way lay through thorns, and everywhere they went they had to encounter armed assailants and secret foes eager to drive them away. Such was especially the case in the Punjab and Madras. And yet what happened in the end in both these places proves most conclusively the final triumph of Truth. God's flag the enemy tried to tear into pieces, but it only waved with greater glory. Two things the results of our mission have clearly proved,—the unpopularity of our new gospel, and the triumph it is destined to achieve. All the infidels and sensualists in the land are arrayed against God's Church. What she teaches is at enmity with the world. Her doctrines are not palatable to the world. Then again, all those who belong to the old school of thought are more or less opposed to her teachings. The whole weight of the world's heavy immobility seeks to crush whatever is new and fresh. But neither sneers nor sword, ever destroyed God or His truth. And so opposition melted away and the enemy's sword recoiled upon his own unbelief. The enemy knew not that Heaven stood concealed behind this new army. They affected to ignore and disregard the divinity that was in the movement. The Kurus realized not the strength of the fact that Hari Himself was the charioteer of the modern Pandavas, and that His own hands held the reins of the fiery horses that were to

carry His devotees victorious through the battle-field. Hence is it that in proportion to its unpopularity has been the victory of the New Dispensation. Two or three years more, and our victorious flag will proclaim on all sides, east, west, north and south, the Latest Gospel from heaven.

CHEERING NEWS FROM SOUTH AFRICA.

WHO can read the subjoined message from Canon Davies without believing that it was dictated by God Himself? Nay we shall employ more positive and orthodox language. The Lord Himself has made his servant write to us this sympathetic epistle to cheer us and gladden us and make us, already happy, ten times happier on the occasion of our present anniversary festival. What better present can come to us from the West at this festive season? What better assurance of love and sympathy can the Established Church of Christ send us through one of her most exalted prelates? Mr. Davies is a Christian and a Canon of the Cathedral in Grahamstown. He writes under Divine command, and in the spirit of his master Jesus. He speaks to us not as one of us, but as a Christian of the orthodox Church. He does not compromise himself. He speaks boldly, honestly, without fear, without equivocation. Nay he writes in the name of Christianity, of Christ, of the Church of Christ. His voice is the voice of an entire congregation of believing Christians. The finger of God is in every word of this sacred message that brings to us, Theists of the New Dispensation, love and blessing from the Church of Christ in Africa. The testimony is simple, but grand,—the New Dispensation is just the thing this servant and disciple of Christ

had been hoping all his life ! Brother, you have said much, enough to fill our hearts with joy and inflame our enthusiasm in the service of that sweet Dispensation to which God has called us. Here are the words of the message :—

“ I am now Canon of the Cathedral here ; and have just read in the *Contemporary Review* for October Dr. Knighton's paper on ‘ The New Dispensation.’ I feel that it is for this I have been hoping all my life—now of more than fifty years' duration. Will you put me in a position to announce particulars of this grand scheme to the large congregation amongst whom I minister here ? I hope at once to preach on Dr. Knighton's article,” but it will be a long while before this letter reaches you, and I shall be able to recur to the subject when I hear from you again, especially after I have once interested my people in it. Before your magnificent conception all else seems dwarfed and stunted. Surely it would be well if preachers of position and influence *inside* the different systems you seek to fuse could be got to bring the subject before their congregations. I see no other means of confronting materialism than by some such union of *all* spiritual believers. Pray put me in a position to speak more particularly of the ‘ New Dispensation.’ Wishing you God-speed from my heart, and a long life to carry out your magnificent scheme, I remain yours most faithfully, MAURICE DAVIES.

Paras.—

THOSE who are accustomed to regard Sarasvati as one of the idols of the Hindu pantheon ought to remember that the name belongs to pre-Puranic antiquity and occurs in the Rig Veda. It cannot be true that Sarasvati was originally a visible idol like that which men worship to-day in Bengal. The idol

is quite a recent invention. It is Puranic, and not Vedic. It appears, and scholars of reputation maintain this view, that Sarasvati was primarily a river deity, as the qualifying word 'watery' clearly proves. She was worshipped as a sort of river nymph, and was invited to the sacrifices along with other goddesses, such as, Ilá, Bháratí, Mahi, Hotrá &c. She appears to have been to the early Indians what the Ganges is to modern Hindus. In the Vedas she is sometimes mentioned along with such rivers as the Sindhu, the Gangá, the Yamuna. She is spoken of as the mother of streams, Saptathí Sindumátá. The worshipper is said to "suck prosperity and riches of all description from her prolific breasts."

PRAYERS for enemies are fast becoming an institution in our Church. During the anniversary a special day was reserved for remembering our antagonists in prayer and for the cultivation of forgiveness and forbearance. These virtues require regular exercise, more so perhaps than other virtues, for in our dealings with the world our temper is most sorely tried and severely tested. Sectarian orthodoxy too, the inseparable companion of faith, makes the mind extremely sensitive in regard to differences of opinion and is apt to betray us into quarrels and enmities, jealousy and anger. Religious men especially should therefore be always on their guard against every form of unbrotherliness and rancour. The most effective way is no doubt systematic discipline and culture, and above all, prayer. Special vices require special supplication before the Lord to remove and exterminate them. Why then should we not have special days and occasions for cultivating meekness, charity and forgiveness? The New Dispensation is of no use

if it cannot teach men to love their enemies. Faith is but tinkling cymbal if it has no charity. The best devotee is but a baby in religion if he hates his foes. Surely in the dust of our enemies' feet is our salvation.

WAS there nothing like Sradh in the primitive Christian Church? There was. The annual commemorations of martyrdom were nothing but Sradhs held in honour of departed saints. The tombs of the early martyrs attracted every year numbers of pious Christians, who came with their families and friends. These tombs were situated in wild and distant solitudes or concealed in the depths of subterranean dungeons. The ceremony was simple yet impressive. After the Lord's Supper had been partaken of, a collection made for the poor, and a variety of sacred hymns sung, the acts of the martyr were read publicly, and the whole was concluded by some pastor of eminence for piety and eloquence in moving the passions, enforcing the lessons of faith and holiness that were inculcated in the life and death of the departed worthy. The earliest notice of such Christian commemorations or Sradhs occurs in the beginning of the second century on the martyrdom of Polycarp. It runs thus:—"Having deposited, in a suitable place, all that remained of the servant of Christ, they resolved, if Divine Providence should favour them, to return to the tomb on that day twelve-months, and celebrate the anniversary of his martyrdom, with the view not only of cherishing the memory of departed worth, but of holding forth the character of that apostolic man for the encouragement and support of others, who should be called in after-times to give a similar testimony to the faith. It was a reasonable and a Christian service, in which no element of superstition mingled, and no trace of any

sentiment was to be found that was not in perfect unison with gratitude for the grace which had enabled the martyr to triumph in his death. By these annual festivals, the deeds of the martyrs were kept in undying remembrance." How very desirable such festivals in honour of the world's martyrs and saints—how profitable!

Calcutta, Sunday, January 29, 1882.

Paras.—

THE ladies of the New Dispensation celebrated amongst themselves the ceremony of *Varan* on Monday last, (23rd January 1882). A large number of them arrayed in handsome apparel with various articles of domestic use in their hands, and holding lighted candles, assembled in the inner compound of the Minister's house. They went round in a circle singing together to the Supreme Mother, and carrying with them the different articles alluded to. The hymn which they sang was as follows :—

Come, O sisters, come, let us receive with rejoicing the Mother.

Giving unto Her beautiful feet the offerings of love and faith.

Wealth and corn, gold and silver, vermilion and *alta*, sari and ornaments.

Household vessels and cooking utensils let us arrange on a tray and place them before the Mother.

Let us take our boys and girls on our lap.

And sing unto the goodness of the Mother.

Let us offer our lives and all that we possess and bow at the feet of the Mother.

The other hymn that was sung was composed by a lady. It can be rendered thus :—

Come, O come, all women of India, let us join
In receiving that great hero, the New Dispensation.
Let us take the tray of household articles in our
hands.

Let us sound the conch-shell, and be happy together
as sisters.

Come ye, all women of many households together.
Let us give place in our minds to the Mother,
By whose power heaven has descended to earth.
Long live thou, O New Dispensation, keep us
under thy refuge.

May thou live long on this earth.

The object of this ceremony is to consecrate to
God, the Mother of the household, all objects of do-
mestic use such as gold and corn, articles of apparel
and ornament, and the vessels in which food is cooked
and eaten. Such a ceremony in the peculiar forma-
tion of the female mind is calculated to make the
whole household the abode of God and satisfy the
feelings in the heart of the other sex.

Calcutta, Sunday, February 5, 1882.

NOT DESTRUCTION BUT FULFILMENT.

WHY this constant reference to the past? Why
such endless quotation of scriptures, prophets, and
ancient authorities of every kind? Religion is a
continuity, an unfolding, a process of the revelation
of purpose from age to age, and stage to stage. Des-
truction belongs to the Devil, Fulfilment belongs to
the Dispensation. "Think not that I am come to
destroy the law, or the prophets. I am not come to
destroy but to fulfil." The Koran also repeatedly
calls upon the true believer to "put his trust in all

that has gone before." Must we believe that the New Dispensation of Theism is come to break the continuity of God's revelation made from time to time, and in diverse lands? No. The New Dispensation is come to unfold still further and fulfil the laws of the progress and salvation of man's soul laid down by prophets and scriptures. And these scriptures and prophets are not of one land and nation only, as was the case in other Dispensations. But they belong to many lands and nations, and principally the lands of the Aryans and Israelities. And hence we speak so much of Judaism, Christianity, and Hinduism. We must fulfil the laws and prophecies of Christianity and Hinduism alike, by the spirit which the New Dispensation has poured into our being. We must reconcile the jarring developments of the Christian Dispensation, the conflicting phases of Hinduism; we must reconcile Christianity with Hinduism, and transmit into the future the continuity of life, doctrine, faith, and worship which they severally inculcate. How can that be done, how are we doing it? By renewing the life and spirit in each and all of these through the guidance of the Father of the New Dispensation. By extracting the real significance and hidden truth of every law, every prophecy, every sacrament, and every discipline we fulfil all. By refinding and re-establishing in the principle of every mistaken creed and conception presented before us we fulfil and not destroy. By refilling with beauty, sacredness and spirit, the traditions of the past which people the lifeless practices of the present we fulfil. By reawakening the voice of silent inspiration, rekindling the fires of faith and asceticism, reviving the spirit of apostolic piety, we fulfil every thing. And above all by trying not to fall, but rise above the standards of pre-existing morality and spirituality, we do not destroy but fulfil the law and the prophets.

Calcutta, Sunday, February 12, 1882.

WORDS TO LORD RIPON.

HEARKEN to the words which the Spirit of Christ has addressed to Lord Ripon, in an epistle which eye hath not seen. "Viceroy of India, thou art a Christian: Remember this. Thou hast been called to rule the destinies of India in my Father's name, and according to the commission thou holdest from me. True education means Christianization. See to it that the new scheme of education makes the men and women of the land truly Christian in spirit and character in thoughts and deeds. Solemnly do I charge thee and thy councillors to organise a system of training that shall deliver the people from corruption, error and untruth, arrest the importation and growth of foreign agnosticism and infidelity and foreign vices, and give the people cultured minds, soft hearts, devout and God-fearing souls, righteous energies and happy homes. Educate the rich, educate the poor. Spread Western lore, revive Eastern lore. Noxious books and obnoxious tutors, dismiss forthwith. With sound books and sound teachers educate India and make it fit for the kingdom of Heaven. Shrink not from thy duty, God's elect, but do what is right, not heeding what men say of thee. Teach science teach truth; above all teach God. Such is my Father's message to thee. God bless thee and my peace be with thee." It is needless to add that copies of the above message are to be found in every believer's heart in India and in England.

Paras.—

THE New Dispensation goes in for discipline of every kind. For religious life is impossible without

true and systematic discipline. We submit to the discipline of protracted daily devotions. We go in for the discipline of heavy responsible work. We prize the discipline of voluntary life-long poverty. The discipline of submission to the Apostolic conference we accept. The discipline of secret asceticism we consider indispensable. We consider very sacred the discipline of taking upon our heads domestic duties and responsibilities. In our meals and in our clothes we subject ourselves to some discipline. In our dealings with the other sex we subject ourselves to discipline. Our expenses must go by a discipline. In short there can be no religious life without religious law.

THERE is a fatal charm which the Supernatural has for every man of weak mind and faith. In all ages and lands men have hankered after signs and miracles. In no country and time is this thirst for the miraculous stronger than in India at the present moment. Men will not believe in God, and immortality, but they will believe in any amount spirit-rapping and occultism. In fact the more a man is found to disbelieve in the natural and legitimate objects of faith, the more inclined he is to put his trust in all manner of magic, witch-craft, and spiritualism. Availing themselves of this superstitious tendency in the present generation a host of men and women have come forward to practise upon their credulity, and misdirect their minds and means to foolish pursuits of seances, and spirit-rappings, and mysteries of all sorts. Even among theists of the rationalistic school, whose notions about Providence and prayer are feeble and vague, this new fashion of talking about "psychic phenomena" is springing

into existence. We warn all believers in the New Dispensation to keep themselves aloof from these men who sometimes knowingly, sometimes unknowingly practise upon the weaknesses of the community. Such "spiritualism" has nothing to do with the spirit of God or man. It is only pandering to vain curiosity, and falsely appealing to the senses in order that what is merely material and carnal may prostitute the spirit by ascribing to it all manner of unseemly action.

Calcutta, Sunday, February 19, 1882.

SPEAKING IN FIGURATIVE LANGUAGE.

WE have been often accused of speaking figuratively. We share this accusation with the holiest and best of the whole world. Need we say we are content to do so? They are our models. Let their peace be our peace, and their shame be our shame. It is the claim of the nineteenth century to speak and hear spoken the most intellectual and precise language. We are not against speaking precisely. But we disallow the claim of the world to hear no language but the language of the intellect. We never held that the intellect was the highest faculty in man. There *is* such a thing as the language of the spirit. There *is* such a speech as inspired speech, and inspired understanding. And in *that* language did the world's prophets and saints speak. It is needless to quarrel with them for having spoken as they did speak. And what they spoke must be the classics and scriptures of the world. We judge it sacrilegious to break the continuity of inspiration and God's word. We devoutly believe that the Father of Truth still reveals himself. In thought, in spirituality, and in the methods of ex-

pressing that thought and spirituality the first and the nineteenth centuries must agree. The nineteenth century must justify and interpret the first century. The present age must not break itself off from the apostolic age. With its education, with its science, with its broad catholicity, and all-embracing theism, the New Dispensation must realize the spirit that stirred a Moses or a Jesus to speak as man never spake. And this can never be done if we always confine ourselves within the cold, formal metaphysical phraseology invented by book-makers, theologians, and materialists. In matters spiritual we hold that the prophets of the world are not only the best teachers of truth, but the best teachers of language also. The spirit alone knows what is in the mind of the Spirit, and how to express itself. For vigor, precision, depth, poetry, and expression, we consider no book equal to the Bible. Why then should we go to the metaphysicians to borrow the language of expressing realities that are beyond their ken? Why then should we *not* go to the prophets and apostles to borrow the language of expressing spiritual verities? They felt those verities best, they taught them best, and upon their words the world still hangs in devout wonder. Those who feel only know how to teach us to speak. Those who do not feel can not teach. They loved, heard, and saw God. And if their speech be considered dark and figurative by men who lack in spiritual perception, it is not the speakers that are dumb, but the hearers that are deaf.

Calcutta, Sunday, February 26, 1882.

FAITH IS LAW.

WE advocate faith. But we insist that faith should be utterly devoid of superstition. We insist that faith should be without imagination. By faith we mean the science or the laws according to which divine dealings with human beings take place. These laws can be mastered by absolute self-surrender. These laws can only be known by continued prayerfulness. The careful purity of conscience is our indispensable condition towards the knowledge and acquirement of faith. Holy and genuine faith can never come into a heart that is constantly torn with the passions of the flesh, or of the world. Calmness of heart is an indispensable condition of faith. A man may have *belief* which is a matter of the intellect. A man may have *trust* which is a more devout mood of mind. But he may not have faith. Faith includes every detail of life, and regulates the smallest matters of conduct. None but the chosen and accepted servant of God can have faith in him. Service is another indispensable condition of faith. Faith like prayer is the offspring of intense spirituality. Unspiritual men apply the name of faith to their own imagination, and the name of prayer to their own selfish interests. And when facts disappoint them lose their confidence in Providence altogether. Faith rises in the heart as an impulse sometimes, but bears testimony to itself in surrounding circumstances, and surely achieves victory in the end. Nothing is so exact as faith. Those whose life is spent in the midst of the facts of spiritual life, who hate dreams, visions, and imaginations, who look up to God only for guidance amidst the troubles and perplexities of life, know what sure ground faith presents before their view. Those whose faith is

borrowed from history, who are guided by dogmas, by priestly or ecclesiastical rule, may claim credit for their belief, but faith belongs not to them. Faith always means being guided by a present Deity, it is a realized Providence.

Paras.—

ON Thursday last there was an interesting excursion by a steam launch up the river to Dakhineshwar. The Rev. Joseph Cook, Miss Pigot, and the Apostles of the New Dispensation together with a number of our young men embarked at about 11 o'clock. The revered Paramhansa of Dakhineshwar, as soon as he heard of the arrival of the party, came to the riverside, and was taken on board. He successively went through all the phases of spiritual excitement which characterizes him. Passing through a long interval of unconsciousness he prayed, sang, and discoursed on spiritual subjects. Mr. Cook watched him very closely, and seemed much interested by what he saw. Mr. Cook represented the extreme culture of Christian theology and thought. The Paramhansa represented the extreme culture of Indian Yoga and Bhakti, in short the traditional piety of the East. And the apostles of the Brahmo Somaj in bringing together the two proved that they combined both in the all-inclusive harmony of the New Dispensation.

Calcutta Sunday, March, 12, 1882.

THANKSGIVING.

THE Church of the New Dispensation calls upon all believers in the land to offer hearty thanksgivings

for the recent providential escape of our beloved sovereign. The Merciful God has saved the precious life of our Queen-Empress ; therefore, India, thank, the Lord thy God with all thy heart. Let all our sanctuaries and tabernacles in India bless the Lord, and let each individual devotee render unto Him the incense of grateful praise for having preserved the life of our Queen-Mother.

WE ARE SWORN OPPONENTS,

OF idol-worship, man-worship, book-worship, church-worship, symbol-worship ; of sectarianism, caste, bigotry ; of superstition, fiction, delusions, dreams ; of priestcraft, human infallibility, of materialism, agnosticism, atheism ; of scepticism, "little faith," rationalism, deism ; of lying, corruption, intemperance and unchastity, and all manner of impurity ; of disloyalty and sedition ; of ignorance and aversion to science ; of pride and self-sufficiency ; of indolence, quietism and lethargy ; of worldliness and mammon-worship.

Calcutta, Sunday, March 19, 1882.

THE DOCTOR.

WHO comes ? It is the Doctor. Verily he is a messenger from God. He comes with joyful tidings. With healing balsam he comes to the suffering patient, to impart health to his body and to speak peace to his distracted heart and hope to his desponding soul. The sound of his footsteps how sacred !

His form and features how heavenly ! His voice, his words of counsel how Divine ! The recipe he writes, the directions he gives how like heaven's gospel of life and joy ! He talks salvation,—yes, the salvation of the body. From death he comes to save the poor patient, afflicted with disease and writhing in agony. Hail holy messenger of God ! Herald of health ! Living evangelist, proclaim thy gospel. Heaven-sent friend of suffering humanity stretch the hand of mercy and alleviate the world's sufferings. Before the Word of God that comes from thy mouth we bow with reverence. My Father's messenger, shall I not love thee ? Shall I not revere thee, heavenly Minister of Health, commissioned by the Lord my God, to save me from disease and death ? Let no man treat the doctor with disrespect or irreverence. But let all men, rich and poor, wise and unlearned, saints and sinners, bend their heads before him as before a man of God. If the doctor recommends and enjoins daily exercise, the injunction must be obeyed as Heaven's *hukum*. Whatsoever advice he gives, accept and follow as divine counsel.

THEISM CATECHISED.

WHAT is the New Dispensation ?

It is sowing pure Theism, or the acknowledgment and worship of the one true God.

How does it differ from the ordinary Theism of the day ?

It believes in active and inspiring Providence who reveals, commands, guides, and adapts events and circumstances to the general as well as special needs of human life.

Does the new Dispensation believe in scriptures ?

Yes, it believes in the scriptures of all nations, subject always to the condition that the letter killeth, and the spirit giveth life. It believes that the scriptures contain the suggestion or confirmation of all truth.

But does the New Dispensation preach the truths contained only in these scriptures?

No. It receives truth from the spirit within the soul of man through prayer, communion, and meditation. God teaches truth at first hand, and then confirms it by the records of revelation and spiritual life in the scriptures. The New dispensation believes in the immediate vision and communication of truth.

How does the New Dispensation differ from Rationalism?

Rationalism is that form of Theism which makes intellect the test of all truth. The New Dispensation subordinates the intellect, to faith in the words that proceed out of the mouth of God.

How are these words perceived?

They are perceived in conscience, and heard by the ear of faith. Yet faith is always reasonable. It conforms to highest reason which afterwards bears out its results, and sanctions it. Faith is the reception of supreme Reason.

Paras.—

It appears modern theism in European countries is unable to realize the doctrine of Providential indications. It has not the ability to rise to the effort of receiving the breath of God in circumstances where it is difficult to make a moral choice. Dr. James Martineau in writing to us the letter published elsewhere observes "I am aware that eminent saints and philosophers have supposed themselves Divinely directed to particular concrete actions." "But,"

continues our honoured friend, "I have no ability to conceive of such immediate guidance in particular problems of casuistry." We are bound to say we respect this candid admission of "inability." But we are not at all bound to respect the ignorance of those who, less thoroughly versed in deep spiritual impulses, declare that such "Divine guidance" is *impossible*. They would simply leave us to the poor calculation of results in choosing the course of duty. How is it possible to foresee all the results of a particular course of action which conscience suggests. How can any one forget that in circumstances of real difficulty where opposite courses of action equally recommend themselves to our reason and conscience, the bewildered soul of man is in awful need of a supreme guidance before which the whole being must surrender itself in trustful meekness. And such guidance is the only response to prayer that is really worth having. We are not for the suspension of any faculty of the mental or moral nature. We are only for the Subordination of nature unto God. We contend the calculation of results as the standard of moral decision, may be utterly upset by the actual effects of what we do, and even if justified, may lead us to confound the distinctions of duty and utility. The sure and simple course is to us to follow the course divinely indicated, and let results take care of themselves.

Calcutta, Sunday, March 26, 1882.

YE WITNESSES, FEAR NOT.

OF what use is the witness if he is not true to his vow of veracity? Like salt that has lost the taste of

salt. He is sure to be despised and cast away. How serious the offence if in earthly courts witnesses perjure themselves ! How shocking, how sacrilegious is perjury before Heaven's tribunal ! Let every believer remember that he is here on earth as a witness commissioned to bear testimony unto the truth. If he tells a lie or suppresses a fact he is a base perjurer. Let the apostles of God proclaim the truth fearlessly and fully and faithfully, concealing nothing. We all know that this vile world secretly offers us bribe and tempts us to deny the truth. It tells every true believer,—‘I will give thee popularity and fame, wealth, cattle and houses, yea kingdoms and empires if thou wilt only conceal some of the more offensive truths thou art called to testify. If thou ventarest to speak the *whole* truth I will persecute thee fiercely. And often, flattered or frightened, we succumb to the influence of those around us and dare not preach the whole truth. Surely we believers must be above bribery and corruption, frowning and intimidation. If we have seen God and heard his voice, the fact must be proclaimed from house-tops without fear. If we believe that hundreds in these days have received the inspiration of the Holy Ghost we must bear witness to the truth and startle this unbelieving age. If all our people desert us we will not shrink. We have been maligned for these doctrines. Well, what remains to be done is we must bring forward more fearlessly and in greater prominence the deeper truths of the New Dispensation, which are at enmity with the world.

THE HOLY SPIRIT AS DOVE.

THE dove is the bird of gentleness, quiet and sweet, singing in low calm notes in the morning and evening

tide. Its round, mild, beautiful eyes shed the light of benignant softness. Among birds or animals, no creature can approach to the dignified gentleness of the dove. The dove is the bird of innocence. It avoids every scene and place where harm is at all possible ; it disturbs no one, brings loss or hurt to no one ; costs no one anything, but lives in desert places, and leafy shades in seclusion, all by itself, giving every one who sees it the idea of simple unobtrusive innocence that pleases by its modesty. The dove is the bird of love. It has always been said that the tenderness of this sweet bird for its mate is most poetic. The simple song it sings is filled with an affectionate ring always responded to by the fellow-singer from the bush. The bird lives retired in strange solitudes, its only enjoyment being the tender love which it gives and receives. The dove is the bird of holiness wanted in sacrificial offerings among the Hebrews. It is the bird of the poor who used to present it before the altar to wash away their sins, and propitiate the God of the temple. It was the holy bird of hope that during the universal deluge, and the destruction of the world, appeared to Noah with the green olive branch in its mouth to announce the good news that there was yet the prospect of life for God's fair creation. The spirit of gentleness, innocence, love, holiness and hope is represented by the dove, and hence in the shape of that sacred bird the grace of God lighted on the head of the baptized Messiah in the holy stream of Jordan. In that spirit did Jesus preach and act as long as he lived among men. Meek, gentle, innocent, loving, retired, pure, and self-sacrificing, Jesus showed that he had truly received in his heart the Spirit which descended upon his head in the form of the holy dove at the Baptism of John.

Paras.—

ANCIENT Christians often times adapted old popular heathen festivals to the spirit of the new religion. For instance the Easter festival, for which it is the season now, was adapted from the festival kept by the heathens in honour of a goddess called Easter. It is kept by the Christian to commemorate the rising of Christ on the third day, or Sunday after Good Friday. It is said in several religious papers, that Easter this year falls on the anniversary of the day in which the Resurrection really occurred.

THE annual examination of the Divinity Students of the New Dispensation will commence on Saturday the 8th of April. Candidates must send in their names to the Upadhaya on or before the 1st proximo. The examination will embrace the following subjects:—

1. Existence and attributes of God.
2. Conscience.
3. Free-will and necessity.
4. Prayer.
5. Inspiration.
6. Sin and Sanctification.
7. Duties.
8. Life and Teachings of Christ.

Dates and subjects of subsequent examinations will be announced hereafter.

Is the faith of the New Dispensation superstitious? No. Because superstition always overrides the laws of nature, and sanctions practices that are either against reason or against conscience. Faith brings

us in contact with the higher laws and higher realities of the spirit, but never violates reason or conscience. What does faith contain that is not contained in reason or conscience ?

Where reason ends faith begins, and faith decides where conscience falters and cannot decide. How is this faith to be defined ?

Faith is a holy impulse to which the whole moral and religious nature assents. It is a sudden insight which throws a flood of light upon the labyrinth of circumstances and difficulties. It is a holy strength infused into purposes, and in the pursuit of the service of God carrying the prophecy of its own fulfilment. It is the undoubted realization of things unseen before. It is the grasp of the Divine Spirit upon the waiting and prayerful soul.

THE doctrine of faith in an answering Providence is so contrary to every existing creed of the world that when it is formally stated it calls forth the most powerful hostility from every one. Men think it to be the height of presumption to ask for the immediate guidance of God, and they think it to be the height of absurdity in God to give the guidance when sought for. Every problem of time and eternity of faith and spirituality is to be solved by the intellect. This is the religion of the nineteenth century. Yet the early history of every religion is full of testimonies to the immediate effects of prayer, and the grandest achievements in the spiritual world, like the inspiration of Sakya Muni, and the crucifixion of Christ, have been wrought through the spirit of faith alone. Did they not seem most unreasonable when they were being gone through, and now having been accomplished do they not constitute the glory of human nature ?

It is true that prayer and faith illuminate every faculty of reason and conscience thus making the servant of God more manly than other men, but it is also true that he perceives by spiritual insight the secrets of the mind of God, and becomes in this sense *divine*. The world will allow him to avow the humanity, but will *not* allow him to declare the divinity. It is no wonder that rationalists will do this. But how can Christians be guilty of such a fault who believe that the Holy Spirit dwells in every believer, and guides man to all truth and righteousness.

Calcutta, Sunday, April 2, 1882.

Paras.—

RELIGION is education. What else can it be? The Sanctuary is our school room, saints, martyrs and devotees, living and dead, our comrades, the works of God our study during the day and our meditation at night. In all our daily devotions and duties we are only gathering wisdom and discipline, and learning truth, love and purity. We must surrender ourselves thoroughly to the Great Teacher, so that all our faculties, sentiments and energies may be educated and perfected by him. Blessed are they who thus complete their education in this earthly college! Let us take care that we do not send, as the Minister said the other day, a lot of uneducated people into the next world.

It is a pleasure to the husband to see his wife prosper in faith and devotion. What greater joy can

there be on earth than for the husband and wife to sit to meal together at the feet of the Lord, and with one heart to sing His sweet, name? Such joy is ours, thanks to the New Dispensation. Our Devotees for many long years have worshipped and served their Master alone in their respective homes, now toiling and suffering, now resting and rejoicing as solitary devotees. But the golden age seems to have just dawned when man and woman shall work and worship together in God's vineyard. Heaven's injunction has lately been proclaimed in the Sanctuary that in family devotion man shall occasionally sit with his wife by his side and offer joint adoration.

Calcutta, Sunday, April 9, 1882.

DIVINITY SCHOOL.

FIRST EXAMINATION,

8th April, 1882.

1. Define Prayer, and distinguish it from Adoration and Thanksgiving.
2. State the law of prayer in Christ's words, and show that it does not involve the violation of any law, physical or moral.
3. In the Brahma Mandir prayers are offered every week for the welfare of others. On what principle would you justify such prayers?
4. Describe the essential characteristics of inspiration.
5. Show that what genius is in the intellectual world, inspiration is in the religious world. Why is Shakespeare regarded as an inspired poet?

6. There are times in every man's history when he is inspired by the Holy Spirit. In what sense do you recognise universal inspiration?

7. Some men are specially inspired and for special purposes. Explain and illustrate this truth.

8. State your reasons for regarding the age of the New Dispensation as an epoch of inspiration.

THE CATECHISM OF PROTEST.

AGAINST what do you protest?

Against the God of Providence, of Prophets, Scriptures, faith and inspiration.

Do you not believe in a God?

Yes, I believe in a God, who is a philosophical first cause, who is a metaphysical father, about whom I read in books, and hear from men, in short I believe in a God because I am an intelligent man, and cannot construct a religion without a God.

Do you not believe in prayers to God?

I believe in prayer which makes grand speeches at God, which speaks to him of wants that are never felt, obliges him with expressing gratitude for things about which the mind is perfectly indifferent, and which petitions him about sins for which there is no repentance in the heart.

And how does God answer such prayers?

By total silence, by sending no response into the soul. My creed on the subject is this:—Ask and it shall *not* be given you; seek, and you shall *not* find; knock, and it shall *not* be opened unto you. For he that asketh, and receiveth, deceiveth himself, he that seeketh light, findeth darkness and to him that knocketh, the door is doubly closed."

What do you think of prophets?

Prophets are the idols of the vulgar. They were common men who by accident or intrigue, or both, forced their way into the reverence of the weak and the superstitious. I believe God has created all men equal. If I paid attention to religious matters early I could write psalms like David, and preach sermons on the mount. If I cultivated poetry when I was young I might have become another Shakespeare, and it is quite by an accident that I have not developed into a Sir Isaac Newton.

What do you think of religious scriptures?

Well, scriptures have some importance to me as teaching ancient history. They are like the dry buried bones of animals long since dead. It is foolish to expect any present religious guidance from them. They contain very little that I or you, or the paid minister of our congregation could not utter. There is good in them that is *new*, and what *new* in them is not *good* at all. Scriptures are helpful to me in furnishing passages upon which I could frame strong denunciations against the religions which I hate.

Why are you against inspiration and faith?—All inspiration professes to be response to prayer and I have already given you my views of prayer. God acts by general laws, he cannot quicken by his breath the hearts, or the minds of men. He cannot give special answers to special questions, and special light in special difficulties. All the inspiration to which man is entitled is contained in books of philosophy and science, history and criticism. I protest against faith, because faith is the organ of superstition and imposture. I always keep aloof of the man who appeals to my faith. He disgusts me. I have no faith except in myself, but even that I sometimes doubt. Faith is against the spirit of the century. My religion is suited to the genius of the century, it is adapted to

the teachings of the philosophy of the day. Faith and inspiration are the dreams of the night of the past.

Upon what then do you rest the hopes of your salvation?

Upon Reason. Upon the Almighty Electricity which Intellect continually discovers. My intellect is the measure of the Universe, and of the Infinite and Eternal who rules it. My intellect is the standard of right and wrong in all cases. I worship and pray because my intellect commands me to worship and pray. I keep aloof from sin, because my intellect disapproves of it. I believe because my intellect bids me believe. Conscience, reason, feeling are but the forms of the same many-sided intellect.

I see. Your intellect then is your God. Or rather you are your own God.

Paras.—

WE are glad to find that very few theists identify, or associate themselves with the misguided agitators who have in these days taken to spiritualism and occultism. Theism by its very nature is against necromancy and the black arts. If a magician plainly avows that his powers are derived from the known laws of nature, or laws which he is prepared to explain to all honest enquirers, we are ready to praise him for his skill. But when he takes the name of God in vain, and pretends to establish religion on the basis of his occultism, we have no hesitation to denounce the whole thing. We must warn all earnest theists against the fatal tendency towards supernaturalism which weak and unbelieving natures in all ages have manifested.

Do men who have accepted Theism as the New Dispensation realize in every department of their faith and spiritual exercise the new spirit of their religion? Devotions are no new thing in the world. Every great religion is full of deep and excellent devotions. To realize the invisible formless spirit God so intensely as to be able to pour forth sweet, pure intense devotions, that is new. To honour prophets and saints is nothing new. Every religion idolizes its saints and prophets. To spiritualize them thoroughly, and assimilate them in character, in faith, in love, in humanity, that is new. Again it is nothing new either to renounce the world entirely, or to be involved in the world entirely. Has not every religion its ascetics and its lay men? To combine absolute renunciation of the world, and its temptations and at the same time to labour night and day to fulfil every duty and every obligation which domestic and social life entails upon a man, that is new. We should deeply ponder and pray over this new spirit, which gives every believer a new life. The tendency among theists is to be absorbed into Hinduism when contemplating the Hindu aspects of piety, and to turn to something very like Christians when confronted with the beauties of the Christian aspect of piety. The New Dispensation furnishes an everlasting rock, an eternal vantage-ground standing upon which the believer may behold and enjoy the glory of every hemisphere of the spirit world, while he does not swerve an inch from the simplicity and naturalness of his primitive Theism.

Calcutta, Sunday, April 16, 1882.

THE PRIDE OF SPIRIT.

THE sin which leaves the character of man last is pride. And of all kinds of pride spiritual pride is the

most inveterate. The greatest and most insidious danger about it is that it is seldom recognized as pride. It often takes shelter under the cloak of faith. Sometimes it delights to get itself recognized as moral firmness. Sometimes it takes the form of severity to vice. But whatever the form be the substance of pride is always the same. It wants to exalt itself above other men. It embitters the mind against everything that tends to lower the prestige of the proud man. The painful sign of this spiritual malady is that it promotes strange self-forgetfulness. Vices are seen as virtues by the proud man in his own nature. Those faults which he is the very first to detect and punish in other men, never awaken his attention in his own case. He is blind to those faults in him which are most glaring to other men. Hence though other men may be reformed through him, he is the very last to be reformed. The test by which spiritual pride is to be detected in character is that it never produces peace. Cheerfulness is never the result of vanity. Sweetness of disposition is never the child of self-exaltation. Purity seldom abides with the spirit of vanity and self-esteem. It is therefore said pride goeth before destruction. The strange fact in spiritual life is that further a man advances in piety, the further he advances in humility. In fact the proud have no protection. If they make themselves too terrible to others to assail them, do not their own passions assail them? Beware therefore and watch with the utmost jealousy the rising impulses of pride. The enemy is most insidious, most persistent and most difficult to check.

ANSWERED PRAYERS.

FEW men believe in prayer. There is always a tendency to hold that prayers will have their fulfilment in the future, though *when*, nobody can say. This, we say, tantamounts to unbelief in prayer. Prayer has either a present fulfilment, or no fulfilment at all. Therefore let us take heed how we pray, lest we offer vain prayers. When prayers are true, our conscience bears testimony, the whole consciousness agreeing thereto. When prayers are not true, the Divine voice within us disapproves, and neither our nature, nor our consciousness bears testimony thereto. Let us watch and wait for the fulfilment of our prayers. Let us await the advent of the Holy Spirit, who dwelleth in us, and worketh in our soul the accomplishment of the Eternal Will. When we have prayed in the proper spirit, let us put on the garment of light, and strenuously hope every minute to receive the sanctity for which our petition has been sent to heaven. Pray in faith, and in faith hope for the immediate reward of prayer. There are many who pray to be Christ-like, to offer themselves in self-sacrifice in love to God, and in forgiveness to their fellow men. But when in response to their prayer God sends them the cross which will test their power of self-sacrifice, they ignore it, and reject it, and begin to pray for an imaginary cross. And thus on account of their weak faith the true cross is withdrawn from them, and their souls are left in darkness. There are some who pray for the Nirvana of Sakya Muni, who want to fight the demon of the lusts in his spirit, and attain heavenly tranquility. When their own carnalities and vile affections by divine will come to fight them, they cease to believe that the time has arrived for them to struggle for the final mastery over the flesh. They compromise with

the assailing affections, they vainly expect some imaginary Nirvana, and lose the opportunity given them to attain lasting peace. Thus the responses of our prayers daily come into our hearts, and because we refuse to listen to them, even our best prayers become ineffectual. Therefore let us devoutly trust our prayers are heard and accepted by God, and let us ask from Him the light and the sight by which we may recognize His working to bring about the fulfilment of our supplications for the saving of our souls.

ICE.

It is customary to present sweet-meats to friends, and there is meaning in the custom. Why should it not be a custom to present ice? Nothing is more genuinely refreshing than ice in this oppressive season. But apart from this, ice has another significance. Nothing is so emblematic of pure spiritual character than this wonderful substance. It may be the natural product of cold countries, but here in tropical India it is nothing less than wonderful. It is obtained after labour, care, effort, and enterprise. It is the result of science, civilization, and progress. Character is no less so. It is only steady continued effort that can produce sound true morality. There is nothing in nature purer than ice, freer from pollution and dirt of every kind. It is not only pure but it is transparent. Is not character exactly of the same description? True morality is not only white and speckless, but it is transparent also. There is no guile, no concealment, no duplicity of any kind in it. It is the mirror which reflects on its spotless bosom the sweet purities of Divine nature. Ice is not only white and transparent, but also cool. What is cooler than ice, and

what is more cooling ? The utmost heat of fever is allayed by its application. The depressing sensations of great inward sickness are removed by it. It is not only a blessing in health, but a greater blessing in ill-health. And so is true and holy character. Nothing is more calm, more tranquil, more cooling to the head and heart than genuine purity. The heats of life, the harshness and passionate injustice of men, the sicknesses of desire and false hope are all allayed and tranquilized when there is real holiness in character. The very presence of a man of holiness acts like a soothing draft of medicine to excited and fevered minds. Character only is the secret of serenity and calmness. Ice is hard and firm. Its weight is crushing, it overwhelms ships, and villages, and travellers. Its consistence is dreadful. Though it is pure, tranquil, and refreshing it is as hard as rock when it gathers. And character too, when it is formed, is firm and hard as adamant. It will resist powers and principalities, it will resist death itself. Ice therefore is emblematic, and typical of pure character.

Paras.—

A NEW religious ordinance has been established by the Minister from the commencement of the New Year. Prayers shall be offered in the Tabernacle for the benefit of individuals who may desire to have that advantage. Persons so desiring will have to communicate their requests through the Upadhyā. It has not been decided yet in what form these prayers for individuals shall be offered.

Calcutta, Sunday, April 23, 1882.

Paras.—

THE Minister says we are united in *words* and divided in *sense*. So far as the words inspiration, revelation, beholding God, and hearing God go, we are all united, and we quarrel with those who quarrel with these words. But as soon as we come to the sense of these words ; as soon as we come to examine the practical instances of inspiration, beholding God &c., we feel that we are disunited, and our minds run in different directions with the different interpretations we put upon these words. When theistic devotees feel united in *words* as well as in *sense*, then they will be of one *mind also*, they will cease to quarrel, and will try to establish the true Kingdom of God.

Calcutta, Sunday, April 30, 1882.

INSPIRED TEACHING.

IF humanity, faith, and holiness are combined they concentrate the whole spirit of the sermon on the Mount. The beatitudes, the exhortations to forgiveness, to alms-giving, to prayerful asking, to the manifestations of virtue, likened unto a city that is set on a hill, and the light put on a candlestick, are but different illustrations of that exalted teaching which has its basis on the sentiment of deep pure humanity. Half of it is composed of the love of God, and half of it is composed of the love of man. The secret fasting and prayer, the meekness, the gentleness, the rejoicing in the midst of persecution, the

hungering and thirsting after righteousness are all but different sparks of the flame kindled by the love of God. The forgiveness and the charity, the peace-making, the benedictions in exchange for curses, the forbearance from judgment are all the results of the genuine love of man. The whole life of the Messiah was one continued acting out of this double-natured love, every precept rigorously followed, every truth of teaching sealed with blood, which is the test of all genuine inspiration. The most characteristic doctrine of Jesus which has been made use of among the people of the East is taking "no thought for the morrow." The whole structure of resignation, dependence, and asceticism produced by this doctrine is raised upon the inculcation of Faith. This faith is the corner stone of the religion of Christ. It is the light of the body, the singleness of the eye, the power of perception of all spiritual realities. A mustard-seed of it contains great virtue in the kingdom of Heaven. It is the secret of all miracles, all healing, even the very raising of the dead from the grave. The inspired teacher raises his precepts to the culminating point when he exhorts the disciple, to "be perfect even as your Father in heaven is perfect." Here humanity and faith ripen into holiness. The purity of the eye, the deeper purity of the mind, the absolute renunciation of anger, pride and lust, the doing of all good things, the suffering of all wrong, the seeking of the kingdom of heaven at all sacrifice constitute indeed that "strait gate and narrow way which leadeth into life, and few there be who find it."

It is this holiness that is laid up as "treasure in heaven where neither moth nor rust doth corrupt." Often and again does Christ lay stress on hearing these things, and *doing* them. The promise is to them that take up the yoke. And these are the wise men "who built their house upon a rock, and the

rain descended, and the floods came and the winds blew and beat upon that house, and it fell not, for it was founded upon a rock." Such is the part that holiness plays upon the teachings of Christ.

These are his teachings respecting the conduct and character of men. There are other teachings which relate to the relations between himself and his disciples. These relations as described by him involve most interesting views about the attitude he occupied towards the Supreme spirit. By repeatedly affirming himself as existent in, and united with the Father, and predicating the same sort of composite and co-existing unity with his disciples, Christ laid down a spiritual kingdom in which all true believers have a common and co-ordinate life in God. The profound metaphor of the vine and the branches must for ever remain as the type of eternal spiritual relationship between ideal and organized manhood. And the holy sacrament of partaking of the flesh and blood of Christ shall illustrate and confirm its meaning. The inspired teaching of Christ is not only to regulate conduct, but the whole being. It does not only teach, but convert, it transfigures manhood into the glorious attributes of Divinity, and makes man as perfect as the Father in heaven is perfect.

Paras—

WHAT our ancient fore-fathers thought of *Sarasvati*, Vach, Logus, will appear from the following text in the Rig Veda X. 125 :—" 3. I am the queen, the centre of riches, intelligent, the first of the object of adoration : the gods have separated me into many portions, have assigned me many abodes, and made me widely pervading. 4. He who has insight, he who lives, he who hears [my] sayings, eats food through me. These men dwell in my vicinity, devoid of

understanding. Listen, thou who art learned, I declare to thee what is worthy of belief. 5. It is even I myself who make known this which is agreeable both to gods and men. Him whom I love I make terrible, [I make] him a priest [I make] him *a rishi*, I make him intelligent.

THERE is evidently some analogy between Hellenic and Indian mythologies. In both, the various departments of life and of nature are supposed to be animated by particular deities by whom they are represented and in whom they are personified. In their later development, however, one sees a remarkable divergence. The Greeks claimed no infallible inspiration, and had no sacred scriptures. In India the doctrine of inspiration has grown from age to age, till it has resulted in a fixed belief, that all the literary productions of Hindu sages are infallible and divine, whether they be religious, metaphysical, or scientific. The Hindu is nothing if not a believer in inspiration. This trait of the Hindu character, on which Dr. Muir justly lays stress, is not altogether inexplicable. Is not all truth divine? Is not science the infallible word of God?

Calcutta, Sunday, May 7, 1882.

OUR CALLING.

WE are doing work of some kind or other, but are we all doing the work of the Lord? Idleness is a sin, and those of us who are more or less idle are sinners. It is also morally wrong to work after our own incli-

nations and ideas. That work alone which the Master has allotted to us shall we do ; all else is abomination. Such work as is divine is our salvation and education too. It disciplines, purifies and perfects the mind. It is the divinely instituted school wherein we have to educate ourselves. To neglect such work is to neglect the moral training and discipline essential to our respective souls. For God ordains work not merely that we may serve others, but also that we may at the same time give the best and the highest exercise to our special talents and capacities. Many of our faculties and energies no doubt "fust in us unused." Besides the requirements of our church and community we have not fully met. Both these circumstances prove that we have not been faithful to our respective callings. Some have not perhaps yet heard the "call;" others having heard have disobeyed the summons. As a Government has many departments and many secretaries so the Lord's church has many departments of work, and has many workers. Is our church complete ? We must have a member for charity, a member for local missions, another for foreign missions ; a member for correspondence another for literature and science ; a member for preaching Christ, another for preaching Buddha ; a member for the educated classes, another for the masses, and another for women, and another for children, a member for temperance and another for education ; a member for money and maintenance, and another for street singing. Have we got these several stewards each engaged in his own special vocation ? Let our Holy Church answer. Let the observant public answer.

Paras.—

THE more we study Providence the more wonder-struck we are. We have watched and read God's dealings with us these twenty years, and we are daily more and more impressed with the deep method of His arrangements and the unspeakable beauty and regularity of His plans. Truly there is science in Providence, and all His dealings with His children are ordered for the best and established upon lines of the deepest wisdom and the profoundest loving kindness. How the Lord of mercy tries His servants! How dark clouds and frowning storms gather, and having done their work disappear! The greatest dangers shake but do not destroy. They try us with the utmost severity, and excites the worst fears by opening up before us gloomy prospects of immediate disaster and death. But anon the threatened disaster slips away, and the grim form of death disappears. All possible dangers beset the believer, but they never crush him. Why then these seeming dangers? Why those storms that violently shake the vessel, but do not drown it? They are meant for the soul's education, says Heaven, and for the perfecting of the believer's faith. So they are, and let us trust the Hand that thus applies the rod only to chasten and instruct us. Our chequered lives, made up of lights and shades, are, after all, exquisitely beautiful pictures of the Providence that feeds us, educates us, comforts us and saves us.

Calcutta, Sunday, June 18, 1882.

THE APOSTLE'S CALLING—II.

I AM called not to rule but to reconcile men. When therefore I see around me contentions, rivalries,

and bad feeling, it goeth to my heart. To be able to reconcile them to each other, I know I have to reconcile them to myself. My great anxiety therefore is not to throw off any one who may approach me with an object to love me, and to be loved by me. I am aware many try to give me exaggerated respect, but I suffer them to do as they like, lest in trying to correct them violently I drive them away from me altogether. But I declare I am never satisfied when men honour me, and do not honour each other. I do not complain if men hate me. But I am grieved and shocked to find that when they hate me, they hate also the divine cause that is committed to my hands. I give every one the liberty to dislike and condemn what in me is personal, private, and liable to error and to wrong. But there is in me something that is not myself, that is my Calling, and *that* no man shall hate. Those who hate this my Calling will surely in the course of time come to hate each other, hate God, and true religion, and be landed in untruth. Those who love this my calling, will surely in the course of time come to be reconciled with each other, love God and true religion and be landed in joy and salvation. My calling is to be a peace-maker. I must endeavour to unite the small fragments of faith and doctrine on all sides into a complete system and structure of God's Dispensation, which, with His inspiring and revealing breath, will reconcile the past with the present, the primitive with the modern, faith with science, the East with the West. With no phase of Hindu faith and mythology can I dare to trifle. To no doctrine or belief of Christian theology can I dare to be indifferent. Buddhism has for me a charm which is truly divine, and to me Mahomed is a servant and great apostle of God. Out of spiritual necessity I have to recognise all this, to organize all this, to bind all these together; it is not I who bind them, but God who

binds them in me. I can afford to trifle with no religious notion or circumstance around me. I can afford to treat no religious ideal with contempt. I must gather up all the grains of spiritual sustenance which my Father and Master has scattered around me. I must unite all, reconcile all, bind all. This is my calling.

TOLERATION AND STRICTNESS.

TOLERATION comes from sympathy and love; strictness comes from faith. He in whose character these virtues do not find equal place must disgrace the household of God. We are to tolerate differences of opinion in *unessential* matters. We must be very strict and uncompromising in essential principles of faith and practice. What is unessential and what is essential can be decided by the man who has gone through systematic and thorough religious culture. When a man differs from us in taste, in personal habits, in the ways of regulating and applying the principles of religion commonly held, we ought to be tolerant to him, though even on such points unanimity is desirable. But when a man differs from us in the fundamentals of faith, such as belief in Providence, Future Life, Prayer, Inspiration, Dispensation, Purity of character &c., we cannot, and must not be tolerant to that man's views. We are not of course to hate him, on the contrary we may have much respect for him, but we should never show the least sympathy to the erroneous and dangerous doctrines he holds. We should condemn and denounce such doctrines in the clearest and strongest language possible. It is quite likely that the persons who hold such views may construe the condemnation as so much personal abuse.

This is to be regretted, but it cannot be helped. Let us in other and minor things show that we can sincerely sympathize with those who differ from us in what we hold to be unessential, but when we come to deal with vital questions we must not hesitate to take a very strong and decided position. The least weakness here will not only mean the defeat of our cause, but may effectually retard our salvation. Yet let us bear in mind there can be true as well as false toleration and strictness. False toleration is the compromise of one's faith and principles in the face of strong opposition, or for objects of personal pleasantness. It is seeming to hold views and convictions which you do not really hold in order that you may for the moment escape a difficulty, or produce a favourable impression. Ninety out of a hundred yield to this temptation. It is this which gives the appearance of a sad unreality to the character and pursuits of religious men. On the other hand false strictness is the result of that spirit of exclusive uncharitable pride which always goes to judge others. It is caused by the absence of love in the heart. It is caused by the want of spiritual discernment which is another name for divine wisdom. Let us carefully avoid the extremes of compromising weakness, and hard exclusiveness. Let us be tolerant, sympathetic, strict and faithful.

Calcutta, Sunday, June 25, 1882.

NAME AND PLACE.

LET every one have a distinct and singular life in himself, and let him wait for its recognition. Let every apostle have a message to deliver, and let him

make it heard by every means that is in his power. It is not soon that a man's real life finds recognition, it is not easily that a man can get a hearing. Let a man be first able to recognize his own life, let his own conscience, under every circumstance, honour him with a recognition, and then only can he expect to be recognized by others. He that can before the presence and witness of God find his calling higher than himself, is elevated among mankind. He whose calling does not singularize him must sink into insignificance. Answer your calling, whatever it may be, and then when *you* call, men will answer you. Alas, that men should be dead, and still hope that the living are to follow them. Alas, that men should lose their calling, and still hope to retain their influence. The very smallest who are true to their inner life, shall acquire honour and influence ; the very greatest who suffer their true life to be turned to death shall lose all that they have and be counted as nothing. God is no respecter of persons. Mere professions before him avail nothing, mere hopes and wishes avail nothing ; life only availeth, obedience to the inner calling availeth, working out one's destiny is all in all. First learn to answer to yourself very distinctly what is your destiny. First learn to realize your destiny under every phase of trial and circumstance. First learn your real name before God. If still He calls by the same name, whatever be your worth, or unworthiness, and whether men recognize you or not, then lose no time to establish your name. None need fear the feebleness of his execution if his life be true. What is feeble to-day will be strong to-morrow. What is unworthy to-day will be full of worth to-morrow. The apparent disparity between the ideal and the actual must be great at first. The idle is never demeaned by the actual, but the actual is always exalted by the ideal. For after all it is the

idea that conquers if it is real. It is the idea that governs the world. True idea is true character ; true character is true force, true force is always spiritual. And the spirit is a man's life, the spirit is his calling. There is no enemy to the spirit but the littleness of faith. There is no enemy to the spirit as the love of carnality. *Want of faith is greater sin than sin itself.* And carnality is the Devil incarnate. It is foolish to fear a foreign foe when a man is determined to wage war against his better self. It is foolish to fear disease and death when a man daily kills the better life which God creates in him in response to prayer. Unless the income in spirit greatly exceeds the expenditure which you make over the flesh and the world, the true life can not grow in you, nor your calling can become clearer and stronger. The spirit in you will not recognize you, until you mortify the flesh and the devil whom you conceal. God will not give you any name or place in his kingdom, unless surrendering your lower self you ascend to the higher self which at one with the Father.

Calcutta, Sunday, July 2, 1882.

THE ROYAL BAND.

THE New Dispensation is likened unto a royal band whereof the Lord is the band-master. There are numerous instruments to play upon, and numerous men to play them. There are drums and fifes, bugles and flutes, some sounding low, some high, some soft, some shrill, some sweet, some deep, and some loud. Each player plays upon his own instrument, his own part, and keeps confined to that. The band-master, standing in the middle, raises or lowers his directing rod, and

the players faithfully follow the silent indications. But all the players and all the instruments produce a united effect, a joint harmony spreading far and near, which the whole town gathers to hear and enjoy. Not a dissonant tune, not a sound out of time, not a note too long, not a stoppage too short. Everything attuned to every thing, every thing timed to every thing, the loud and the low, the high and the deep in perfect keeping. Even so is the harmony of the New Dispensation. The numerous dispensations of the world, in every age and in every country, form the instruments, some of one kind, some of another. The numerous prophets, saints, and martyrs who founded, developed, and preached these dispensations are the players gathered together from various nationalities and origins. They have their parts allotted to them, they are skillful in handling their own instruments, they come from all quarters of the globe, and all regions of heaven. Their music books are the great scriptures and Shasters of all nations wherein spiritual experiences, disciplines and the laws of union between spirit and spirit are recorded. God, the Master of all dispensations, stands in their midst, and wields the magic wand of truth. Every one marks the direction, every one watches the movement of his band, and every one plays his assigned part. All the prophets like expert musicians keep the time, and sound the right note. The result is a grand harmony of truth, love, holiness, and peace, Yoga, Bhakti, Gyan, and Karma, whose combined name is the New Dispensation. These instruments sounded singly would be inadequate, some too shrill, some too loud, some too deep, none competent to produce perfect music. And sounded singly each would seem discordant with the other, their character is so varied, and so dissimilar. But played together, played by those who thoroughly understand the use, the occasion, the

capacity and the part of their instruments, above all played under the direction, the guiding movement of the all-wise and all-powerful Bandmaster, in whom there is the soul of every celestial music, the Band produces a harmony that fills with its sweetness all heaven and all earth. Let the Band of the New Dispensation play, and let our souls march under the music to eternal progress in the land of salvation.

THE FINANCE OF THE FAITHFUL.

THE faithful child of God never sought wealth. He has the double blessing of poverty and affluence. He never hoards money, not even when he has it. He never spends a thought on earning money though if he cares he can earn much. But he is never in want of funds to do whatever he finds necessary. And he has no necessity except that of executing his Father's will. Yet these necessities are manifold and pressing, for they include every duty both private and public. He has to meet his own liabilities and those of others. What he *ought* to do is his first thought, obedience to *commandment* is the chief anxiety, and the expence is only the after-thought. He faithfully determines to do his duty, and the money he knows must come as a matter of course. He is ready to take and has invited the utmost sufferings of poverty. But poverty never left a stain upon him : he is most princely when most poor. He never thinks of the money first, and the work afterwards, because that would neither allow the work to be done, nor the money to be got. His faith is his treasure, and with that to fall back upon he boldly launches into the sea of action. He converts his faith into finance, or rather his Father who is the Arch-

Magician of the universe does it for him. The boldness of faith in the field of life-work resembles sometimes mad adventure, but the adventure never proves unsuccessful. Money often flies from him who seeks it, seeking him who flies from it. He who works for money receives penury for his wages. He who works for God has infinity for his resource. In seeking God's service the faithful never wanted finance to carry it out. He gets just enough, and not more, but he is hard at work in the getting, never unthankful for what he obtains, and always makes the very best use of his gain. He suffers unaccountable and excessive losses. He gets unaccountable and unexpected returns. But he is never careless, or loose, or idle, or unthrifty, or unjust. He never handles a pie that is unsanctified by the providence of the Lord's spirit; never spends a pie but by the urgency of the Lord's command. That money which men hold dear as the breath of their life, as the bread of their children, he pours out when the vow of his service demands and never counts himself the loser for having lost. For poverty is gain to him. Thought for the morrow brings him no additional light but much increment of darkness to his present poverty. He goes to rest after the day's toil, sleeps the sleep of the righteous, his morrow secure in the bosom of the Lord. He lives in the Lord for life and eternity with his wife and family, and his well-borne trials warrant him in the faith that the Lord provides for his wants whatever they may be, from day to day. Through a long perspective of years he looks back upon sunny experiences wherein he earned not but ate, laboured but touched not the hireling's pay, always reposing on the Father's bounties in sore visitations and real want. Heaps of money came to his hands, fell like manna from heaven, he spent and grudged not, spent on every worthy object and undertaking, and

remained as poor as ever before. And he knows there is as much wealth or more yet to come, if he had but the occasion to need it. He who seldom fears seldom fails. He who trusts both God and man is trusted in return. He who wholly invests his faith in holy service gets all the interests of life and eternity without ever seeking for them. He who seeks these interests never gets them, but even loses what he originally started with. Never seek wealth, but take the vow of poverty. Serve the Lord. Seek in faith the kingdom of heaven, and everything else shall be added unto you.

Calcutta, Sunday, July 9, 1882.

FAREWELL TO THE HILLS.

DEEP, tranquil spirit of the Himalayas farewell. What meditations, devotions, and prayers thou hast awakened in my rapt soul none can tell. The problems of life pressed heavily upon me for solution. Thy serene solitudes gave me the help and the sense to solve them. Eloquent solitudes amidst which I am never weary of wandering. O, shadowy forests, in the twilight of your natural cathedral I have devoutly sought the dark Eternal whose secrets my sainted forefathers dimly read in sky and rock. O, hoary, unearthly, everlasting snows, the seat of every holy tradition, the sanctuary of souls who thirsted after endless union with the Eternal Substance, I will think and dream of you in the hot dust and weary plains of life, when my brains and heart shall again be full of unrest. Sounding crystal fountains, cease not to speak out to me in spirit, though my eyes are temporarily turned from ye. Mountain birds, moun-

tain flowers, grass, dew, and insect, my brothers and sisters, creatures in whose interior I have seen the Soul of beauty and innocence, be treasured in my memory, and imagination, leave your song, and fragrance, tenderness, brightness, and inexpressible language that therewith I may in secret evermore pray to my God. Mountain moonlight, with silent awe-inspiring shadows on giant rocks and weird trees—suggestive mountain moonlight, faintly canopied me like the half-forgotten love of the mother of my simple childhood, what serene sublime Maternity walked silent by my side as I rambled in ecstasy, drunk with the breezy mountain moonlight! Fearless with thee thou Supreme Silent Mother thus ever I want to walk in the shadows and dimness of the world to which I once more return, stumbling, fearing, not understanding, yet holding by thy Infinite Arm. Absorbed meditateness was with me in these hills whither the Spirit drew me. Wind, rain, sunlight, and the sound of waters all have been sacred and helpful. Have not the stern barren rocks spoken of self-conquering asceticism, hard, unsusceptible of temptations and uncleanness? They used to conquer their passions here, sacrifice their carnal natures, and be rock with the rock. Inspire in me also that hardy self-discipline, O Thou Infinite Purity, that the son of the Rishis may himself be a Rishi also. The atmosphere of transcendental spirituality enveloped them here. Matter and flesh, vanity and vexation, phenomena and semblances all melted away as they roamed on these summits. Teach me also to bury the vanities and miserable appearances of the shadow world in those dark caves and abysses, and take with me wherever I go the spirituality that penetrates below every thing. The Himalayas have ever been the home of Philosophy. No frivolity and shallow mirth can find place here. I am the child of Philoso-

phers, their courses of subtle and deep wisdom latently run in my veins. These mountains prove that by the impulses they produce in me whenever I visit them. God of wisdom suffer me as I depart to be wiser, purer, more spiritual, more tender and poetic in my devotions, more rigorous and careful in my daily conduct than when I came. All ye devotees retire sometimes to the Hills to pray.

Paras.—

Is it not a striking fact that our missionaries and workers should be sheltered and helped by those who profess and feel the widest divergence from their declared faith? The life and character of our apostolical brethren ought to be such as to command the respect and affection even of strong opponents. May they leave the silent influence of their character and devotions wherever they go. And the holy and mighty blessings of God rest upon those hospitable men who feed and shelter our workers and apostles, who are utterly unprovided for, and make them prosper and accomplish their good work.

FAITH in God is surely followed by faith in man. But let it be borne in mind that faith in God means submission to arrangements in your life against which your whole nature rebels. It is only the utmost discipline of the passions that can make such submission possible. The uncomfortable arrangements made by Providence are ascribed by men to each other, and hence though they escape atheism, they do not escape mutual hatred. The greatest difficulty in life is to submit to plans which every faculty in us contradicts. And he who can do this in regard to

God, can also do this in regard man. There are human beings in whom we must trust. The wife must trust the husband, the child the parent, the servant the master. The larger the sphere of trust the larger the sphere of happiness. The larger the sphere of distrust, the greater the pain and the dread. It has become utterly needful that the devotees of the New Dispensation should have strong faith in each other.

STILL the New Dispensation is misunderstood and misrepresented. People must not imagine what the New Dispensation is to be, from what they see of it. It is only a sapling, only a child, only a prelude to what the future conceals. From the metaphors and figures we are sometimes disposed to use, they must not lightly think of the solid eternal world-embracing realities which these figures are meant faintly to foreshadow. From the ceremonies and symbols which we have now and then made use of people must not overlook the formless eternal principles which form the soul of Divine Theism. From shadows they must not judge of the substance, from the husks they must not judge of the everlasting kernel. The New Dispensation is a Science, the most prodigious, manifold, and essential of all sciences. It is destined to explain material and spiritual philosophy alike. It is destined to be the harmony of all systems whether of thought, or morals, laws, observations or faith. Its scope is endless, its ambition is as high as eternity itself. We are but lisping its alphabet, we are but gathering see-weeds before its illimitable ocean. Its fulness is in the future, its church is in unborn generations, its community is in the best and wisest of every nation. Why should men not have the patience to

wait? Why should they undertake to judge before it is time? Let honest enquirers arise. In towns and villages, among the educated, and the unlettered, let them arise. Let them assail the doors of our preachers and workers and insist upon further light, upon clearer expositions, upon worthier lives. Let different religionists who are anxious for our salvation, and pray for our welfare, press us with searching questions, apply severe tests and criticisms upon our lives and actions. Let not the Dispensation of God suffer because we are unworthy. Give fair play to the principles of the New Dispensation.

Calcutta, Sunday, July 23, 1882.

TO THE GOD OF EGYPT.

O GOD of Egypt, protect that most ancient and sacred country from war and bloodshed. Pacify the hearts of the belligerents, and promote cordial relations among all concerned. O Father, Thou lovest us and dost not desire that we Thy children should fight one with another but rather love and serve each other as brethren and live in concord and peace as one family and as one nation in Thy holy kingdom, merging all differences and hostilities in our common interest and welfare. Lord of Power, with Thine almighty arm arrest the ravages of war which have already commenced, and prevent further carnage and slaughter. Grant wisdom unto the erring, purity unto the unrighteous, and true statesmanship unto those who have the direction of affairs. Unto our excellent Queen and her advisers, and unto all European powers concerned in this great international quarrel and unto the people and the leaders of that

ill-fated land, Egypt, vouchsafe Thy saving light that peace may soon prevail and all animosity and discord issue in lasting union and fellowship and the mutual glory and advancement of Europe and Asia. Grant, good God, that the soldiers of Christ and Mahomet may find in Thee that harmony which they so much need, and which is so essential to the true welfare and progress of the world. God of nations, grant our humble prayer for Thy loving kindness' sake.

Paras.—

WHAT is it within us that judges? The popular answer is, the Intellect. We think differently. The court within us that judges men and things is a joint court, the award in each case emanating from two judges, the head and the heart. If the heart is corrupt the judgment too is corrupt. The most unclouded intellect is no safe guard against the vitiating influence of carnal passions. The world easily buys the judge's understanding by bribing his heart. Those who wish to judge rightly the character and motives of others ought, therefore, to possess not only well-balanced and cultured intellects, but also hearts free from uncleanness. It has been justly said, "such as every one is inwardly, so he judgeth outwardly. If thou wert inwardly good and pure, then wouldst thou be able to see and understand all things well without impediment." How often alas the captious critics misjudge and condemn others because they attribute to them their own infirmities and passions!

PROFESSOR MAX MULLER has the deep simplicity and philosophical goodness to perceive that after all a question of casuistry and religious fitness may be

decided by an Eastern in one way, and by a Western in another way, and that a man may be quite right when we judge him to be quite wrong. The faculty of judgment ought to be always exercised with the greatest caution. Addressing our Minister he says "I shall no longer press you for explanations about a question on which perhaps you are right, and I am wrong." This is the Cooch Behar marriage question. We wish other critics of the marriage had the same candour and the same honourable diffidence of spirit. But no, the rule for the great majority of them is this. "Because we differ from you in opinion, therefore we are entirely and always right. You are entirely and always wrong." How should they like to be measured as they measure it unto others

THOSE who live in ideas find ideas living for them. Each man whom God has chosen for his work is a Living Idea. He is a stone out of which the Kingdom of heaven is to be built. And the Kingdom of heaven is an ideal Kingdom. St. Paul indicated the functions of the body spiritual. Each one has an allotted sphere within which he is essential. One is a born minister, who represents within him the deep and real wants of many and labours to remove them. Another is a father and guardian who feeds and protects the faithful. Another is a model of self-abnegation, trustfulness and surrender to principle. Another represents asceticism and moral strictness in his person. Another leads the people by the devotions and poetry of his music. One is born to nurse men in sick bed, and study the character and qualities of the saints. Another feels called upon by the benevolence of his nature to serve as a servant in the houses of the faithful. Another is impelled to

labour to gather men, and cement them together by the power of his energetic missionary spirit. Another is exemplary by his quiet prayerful tendencies, and obedient serviceableness to the community. Another is distinguished by his meekness of disposition, and devoted application to work. Another may have the gift of taking charge of a distant fold, and act the part of a shepherd to the sheep. While yet another may consider it his mission to supply the vineyard of the Lord with streams of gold which suffice for the most necessary undertakings. One man may be devotional, another man may be intellectual. One may speak, another may write. One may teach women, another may take charge of children. One may labour in the field of charity, another in the field of propagation. But each is not only important but essential to the formation of the household of God. Each represents an idea in his life, he is a principle incarnate.

Calcutta, Sunday, July 30, 1882,

WHAT IS THE NEW DISPENSATION?

It is the return of exiled Buddhism to India.

It is the Hindustan's pilgrimage to Jerusalem.

It is the union of Vedas and the Puranas.

It is a joint festival of Hindu and Mahometan devotees.

It is a meeting place for *amirs* and *faqirs*.

It is the old man's return to childhood.

It is the reconciliation of reason and faith after centuries of separation.

It is an international exhibition of whatsoever is excellent in different countries and climes.

It is the encyclopædia of universal religion.

It is all nations singing in unison under the Grand Band Master.

It is heaven's return visit to the earth.

It is the resurrection of ancient prophets and apostles.

It is Christ's second advent.

It is Asia's protest against Europe's agnosticism.

It is Europe's protest against Asia's mysticism.

It is the worship of Harmony.

It is the equilibrium of forces in the spirit-world.

It is the balance of power among the reigning prophet-chiefs of the world.

It is the science of religion.

It is the reconciliation of apparent contradictions.

It is the invisible Westminster Abbey, where the enmities of fifty generations lie buried and forgotten.

It is the philosophy of the Trinity.

It is the Third Testament.

It is the advent of the promised Comforter.

THE CAUSE OF GOD.

THE cause of God is dearer and more sacred than everything else. Any one who tries to injure that must be restrained. Any one who tries to help that must be loved and honoured. If there are any motives of personal interest or advancement that hinder the movement, they must be renounced without hesitation. If there are any personal ill-feelings that tend to discredit the dispensation of God, they must be abjured without questions. If there is any personal humiliation which has to be borne for the promotion of the cause of the Dispensation, that will have to be accepted without any unwillingness. And if the

responsibility which devolves upon any one of us make it necessary that we should be unpleasant to any man or men, popularity we shall forsake with stern determination. But now there are a hundred considerations much more important to us than the advancement of the Dispensation of God. Therefore everyman has his own way, but the cause of God suffers. Let us learn to separate our own interests from the interests of the Dispensation. Or if we are really devoted men let us identify all our interests with the interests of God's cause. Let all our likings and dislikings be measured by what furthers and retards the progress of the supreme movement. Let our honour and reverence be guided by the position which the cause assigns to men. Private opinions and estimates are worthless. Secret exchange of bad feelings and cruel remarks must be discouraged. It is God who exalts men, it is He who degrades them. It is He who rewards, and He alone hath the right of punishment. As for ourselves, let us remember we are oftentimes swayed with vanity, wishing to reward those who have been personally agreeable to us, and wishing to repress those who have been personally disagreeable. Let all priest-craft, selfishness, conscious or unconscious hypocrisy cease in the church of God. Let God alone rule, and every man acknowledge His supremacy.

WHAT THE THEISTIC TEACHER SAYS.

THE prophet is only a mediating eye-glass. We do not look *at* it, but *through* it.

The closed eye may dream, but the open eye verily seeth God.

Hell is not lo! here, lo! there, but within.

He loves others who lives in them and in whom they live.

Whether you are inspired or not decide not yourselves, but leave it to posterity to decide.

If I am not hungry I will not eat though Heaven vouchsafe the best food.

The true teacher only ministers to the soul's wants. He who offers earthly inducements bribes his disciples.

He who only directs and dictates teaches not as God teaches. Indirect education and daily discipline are the Lord's ways.

The Theist's ambition—to see the true God as vividly with the eye of faith as the idolater sees his false god with the outward eye.

He who values work above prayer exalts himself above God.

Prayer when green is useful ; when mature it is sweet.

Paras.—

THAT great devotee the Paramhansa of Dakhineshwar had another long interview with the Minister and his friends at Lily Cottage whither he had been invited on 21st instant. The Paramhansa, though he could not be much over forty-two, looked more aged than he did the last time he was seen. His singular merits suffer no diminution, but greater maturity with the progress of time. Simple as a child, yet sensible and shrewd, he loses nothing of the utter inebriation of God's love. He has a strange attraction for every class of Brahmos, who flock to enjoy his communion wherever he goes.

THE New Dispensation is very different from what is known as Deism, which is a monotheistic protest

against popular idolatries and theological errors. It is also very different from that order of theism which is only another name for Natural Religion, that is to say the philosophical views of the nature of God, and man, and creation in general. This may be called Rationalistic theism, and is legitimately assailable by philosophy. Because men's views on the relations and laws of the universe are liable to change, in accordance to the spirit and thoughts of the times. The religion of the New Dispensation is Revealed Theism, the deep spiritual religion produced in the soul by the direct contact and manifestations of the Divine Spirit in the history of man's soul, and the life of the community called together by Him. This religion is unchangeable and unassailable. It is beyond the reach of the mere intellect; material and metaphysical science cannot grasp its truths, it has a science, and a philosophy of its own. It has a creed, a cult, a church. It has scriptures, prophets, laws and disciplines, all given by the Divine Spirit.

Calcutta, Sunday, August 6, 1882.

INSULT AND OFFENCE.

DOES insult really exist? Has offence any positive being? We believe not. Insult is in the mind only of the man who feels aggrieved. If your mind is strong and calm there is no indignity for you. Nay indignity is dignity to the man who has acquired the dignity of faith, patience and forgiveness. The fragrant wood is said to yield only greater fragrance when struck with the axe. If you feel undignified when the world has tried to shear your dignity, you never knew what dignity really meant. If your dignity

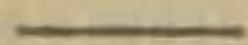
came only when men spoke in fine phrases to you, your dignity was only your imagination. But if you felt raised when men insulted you, and wore the crown of dignity when men threw live coals on your head, then indeed you showed the loftiness of character. Let us repeat there is no such thing as insult. Offence to the man of righteousness is what chaff is to the strong wind. The wind scatters the chaff without struggle, and is as clear and strong as ever. Men will treat you with harshness or mildness according to their mood. Men will say what is agreeable and what is disagreeable. But that which is known as harsh and fiery is only meant to melt the gold in your nature into brighter and softer lustre. And that which is bitter is often known to sweeten the nature of him who takes it kindly. It is the bitter that drives away the bitterness from the blood. And too many sweets produce nausea and bitterness. Every one knows how to offer an insult. But few know how to take the insult in right spirit. Every one knows how to offend, but few know the art of forgiving an offence. We fear insults and offences as we fear ghosts and goblins, only when it is dark within, only when we are cowardly, and alone. When there is light, when the Friend is near, and we feel strong, who fears the ghost? We court insults when we fill our minds with wrong notions of our dignity. Offence glides away from the meek as water from the lotus-leaf. Offence is in the mind of him who offends, and his insult falls back on his own head. He who throws up dust into the air has only his own head befouled. He that calumniates you only spoils his own good name. He that strikes the stone only hurts his own fingers. "Saul, Saul, it is hard for thee to kick against the pricks." Through wet and sunshine, storm and mid-night, finish the work to complete which thou camest into the world. And

let praise and offence, good repute and bad repute, draw you nearer, still to God.

IS THERE ANY DIFFERENCE ?

Is there any difference between the mind and the soul ? The very same kind of difference is there between the Brahmo Somaj and the New Dispensation. Their identity and their distinction nothing can better indicate than the above analogy. The soul and the mind are one and the same thing : they are substantially the same. They are the same identical substance, called by different names. The mind is the soul viewed in its earthly relations ; the soul is the mind in its heavenly aspect and spiritual relation. That which thinks and feels and wills is the mind ; that which prays, believes and lives in God is the soul. The mind, when it crawls on earth, is called mind : when it soars to heaven it is called the soul or the spirit. The Brahmo Somaj is the Church of the New Dispensation. They are identically the same institution in the religious world. The two names represented two sides or aspects of one and the same religious movement. If you look at it as an association founded and managed by earthly agencies and human leaders, with property and funds, directors and trustees, you will call it the Brahmo Somaj. Directly you view it from a higher standpoint, it appears to you as a Dispensation from heaven, connected with a vast system of dispensations before and behind, evolved by Providence worked out by the inspiration of the Holy Spirit, and sustained by powers and resources all divine. The tree is the same, but it seems to be an earthly growth when you simply talk of the man who sowed the seed and the

dozen gardeners who watered the ground and thus evolved the plant, while to those who see the Divine hand it is a heavenly tree. That which seems to spring from the earth in one view comes down from heaven in the other. Men who are only preachers and a business committee in the Brahmo Somaj are transformed into apostles under the Dispensation. Not only titles, but words and phrases change. Instead of the History of the Brahmo Somaj we have now the Scripture of Modern Israel. Instead of Calcutta we have the 'Holy City.' We have Pilgrimages to Saints instead of biographical studies; 'command' instead of 'conscience.' The earthly side of our movement all can see and understand, but its divine aspect few comprehend or believe. Infidels, unbelievers, half-believers, rationalists all believe in the Brahmo Somaj as a fact and a history. None but believers, however, can unravel the mysteries of this Divine Dispensation. All believe in the mind, even materialists recognise it as almost a physical organism. But few there are who believe in the soul; only the devout can see it. The Brahmo Somaj is plain and patent to all. Even the world's scoffers and rationalists recognise it as a little deistic school set up by men. But God's New Dispensation none can see or believe but those to whom heaven's light has come. Blessed are they who have seen and believed it!



REMEDY.

IF sin is a disease, sanctification is but spiritual doctoring. Then let experience suggest the best remedies for the diseased soul, and let those who have suffered and recovered prescribe for the benefit of

others the ways of healing which they have themselves found profitable. The most critical stage of sin is its incipient stage, and it is this which calls for the most anxious thought and the most watchful care and the application of the most efficacious remedies. When anger or any other passions has just inflamed the mind, and excited evil longings, try the subjoined specific :—

RECIPE—

With a stern voice repeat three times—"Get thee behind me, Satan."

Stand for five minutes under Jesus' holy Cross, and then sit awhile under Buddha's Bo tree.

Take this little prayer-pill immediately—"Save this vile sinner, O most Holy."

Take another pill before going to bed.

Paras.—

It is ages only that can test the validity of the claims to inspiration. The present may be deluded to call that inspiration which is pure fancy, or deliberate falsehood. The present may be provoked to deny, and persecute and destroy its true prophet. But posterity is always wise, just, and generous. Time tries the true metal, and distinguishes it from the mere dross. God never suffers his children to lose the gold which enriches the world unto salvation. Have patience then with all speakers and professors. Ponder well before you accept or reject. That may be unrefined ore which you trample upon as dirt and rubbish. That may be nothing more than gilded brass and tinsel which you wear in the heart of your heart.

BEWARE of being guided by the rule of majority in matters of prayer, faith, and doctrine. Beware of allowing an unspiritual majority to guide and control the house of the Lord. They will drive away spirituality and even morality from the sanctuary, and establish carnality, and their own conceits. In this country the principles of true religion and true character have yet to be established, and if a majority of men, who are as far as ever from those principles are to legislate and settle about them, we know very well where they would lead the movement. There will be an utter ship-wreck of everything good and holy. We are not much for majority, and this is secured when men's adhesion and loyalty to fixed principles are unshakable. But when private views and reasoning constitute the all in all of a guiding body in a church, the rule of majority is simply a fatal rule. It will invariably lead to the absolute downfall of the church. Experience will teach the truth of our statement more fully than any words can.

WHY should our dance be fitful and unscientific? Is it not time to improve it and introduce into it method and order? Why shall we jump and shout and whirl about in wild excitement? We pray according to science; we sing scientifically; why shall we not dance in scientific order? We have seen our boys dance most joyfully; and our young men and old men too are not less earnest in the matter of dance. Let them unite enthusiastically. Let them form three circles, one within another, the inmost circle being that of boys, then our youthful devotees, those of mature age forming the outermost circle. And let the three bands sing and dance, in a style suited to the temper and age of each band,

keeping time and observing method ; and the result will be a New Dance, at once natural and graceful, neither European nor Vaishnava, but a harmonious mixture of eastern and western elements. Enthusiastic dance has two advantages. It will make us extremely joyful and happy in our faith, and it will bring upon us ridicule and derision and hatred such as nothing else can. Religious dance is surely a royal road to unpopularity.

THE New Dispensation has raised the Brahmo to a higher platform of new realities, which will however have to be acquired through prayer, faith, and discipline alone. Vague ideas about these realities existed before. But now they are the objects of definite personal ambition and struggle. Now for instance we all knew before that Chaitanya was an apostle of Bhakti, or love to God. But under the New Dispensation it is our object and aim to go through the different phases and manifestations of Bhakti which was Chaitanya's singularity, and thus to be united with him in spirit. The same thing might be said of the processes of meditation and self-control that led to Sakya Muni's Nirvana. Formerly we of course had the idea that there was a great deal of good in Hinduism and Christianity. It is now our object and struggle to realize, through the spiritual processes appointed by the two religions, the peculiar beatitudes which they respectively set forth. Then again this has to be done in the strict uncompromising spirit of Theism which is decidedly against every form of idolatry and superstition. What a universe of new truths and new relations such a height of religious conception opens up we leave every thoughtful man and woman to understand. Our great regret

is that the followers of the New Dispensation are not sufficiently alive to the supreme importance of their religion, and do not take sufficient pains to realize by individual experience the blessed realities and relations revealed to them. Absolute forsaking of self, and unworldliness are necessary that we may rise to the level of spiritual progress set forth before us.

Calcutta, Sunday, August 13, 1882.

DAILY ROUTINE.

HERE is the plan of thy daily life, brother-devotee of the New Dispensation. Let it spread from man to man, from woman to woman till all India adopts it and finds joy and salvation in it.

REMEMBER the Lord in the morning.

EXERCISE : Strengthen and renovate thy body, the temple of the Lord.

ABLUTION : Be baptized daily by the Holy Spirit through holy sonship into the Father.

FAMILY WORSHIP : Adoration, meditation, prayer.

SACRAMENT : With thy daily food and drink incorporate into thy soul the holiness and love of the son of God.

SERVICE : Serve the Lord and do His work with diligence.

STUDY : Read the scripture of the Lord and seek His truth every where.

HOUSEHOLD ECONOMY : Regulate the Lord's household according to His commands and make His home worthy of Him.

COMMUNION : Speak to thy Friend alone, and be absorbed in His joy.

SECOND SACRAMENT OF THE DAY : Again eat and drink the lives of saints and assimilate them to thy soul.

CONVERSATION : Hold joyful converse with them that delight in the Lord.

REMEMBER the Lord at night.

A NEW SOCIAL EXPERIMENT.

THE Bharat Asram that was established in 1871, and continued nearly for seven years was a blessed institution. Spiritually as well as socially it was a great step in advance. In it the relations between men and women approached much nearer to the ideal always held by the Brahmo Somaj in this respect. Truly the inmates were like brethren and sisters. The efforts made for the education of the other sex were most effective. The devotional gathering every day, and the occasional meetings of the men and women formed the nucleus of a society based on a new model. They all lived in a most unworldly manner, careless of everything except their spiritual progress. When the time came for the dissolution of this movement in 1878, the higher idea of forming a religious neighbourhood was formed, and hence the construction of homes for the Brahmo missionaries was undertaken. That idea has now been carried out into an accomplished fact. We have now got a religious neighbourhood where the missionaries live with their families. The families are on terms of mutual independence and equality. Both the men and women almost every day congregate for morning service in the house of the Minister. The ladies attend the meetings of the Ladies' Institution, and the weekly service in the Mandir. The boys and girls

are sent to our own college and school. Altogether there are the elements of a healthy little community which can perform the experiment of social reform on a proper scale, and on an independent footing. And the New Dispensation is bound to prove to the world that this all-important experiment of a society founded upon strictly theistic and apostolical principles is a success in all respects. Of course a society while it is forming, presents difficulties. At one time there may be some want, at another time there may be some discontent and disunion. Sympathies may now and then be warped, quarrels and antipathies may sometimes break out. But this is neither unnatural nor unexpected. We are only concerned with the success of the cause. Those who undertake so essential a work must be prepared to meet such difficulties. The variety of natures that have to be dealt with will now and then chafe under the operation of common laws and principles which may prove uncongenial. The forsaking of conveniences and carefully-formed tastes may produce vexation. The women especially may find the process often distressing. But the leaders must nevertheless resolutely go on. For the experiment of a new society on the principles of spiritual theism is a desideratum throughout the world. And the New Dispensation lays its claim to being new because it has earnestly undertaken the responsibility of giving us not only a new religion, but a new society also.

A WORD ABOUT HELL.

THE writer of *Theologia Germanica* is bold enough to say that Christ descended to hell before he ascended

to heaven. And the Hindu scriptures corroborate that testimony by saying that the wisest and most pious of kings had to go down to hell before he was taken up into paradise. Thus then the endurance of hell is proved to be universal. But is it to be believed for one minute that Christ had to taste of the perdition of the unholy? Surely not. To those who are very sensitive in spirituality the consciousness of being cast away by God is like hell. All rest, peace and quietness seems to be altogether lost. There is neither strength nor blessedness inside the heart, and sorrow kindles up most unaccountably in every scene of life. The spiritual downfall cannot be ascribed to any definite sin, though while it lasts all the remembrances and remainders of sin torment the heart pitilessly. It may last for an hour, it may last for a day, or for a week, it may go and return the same day, but while it lasts, the soul feels it is near unto, nay in the midst of hell. The keenest insight cannot detect its whence or whither. It verily seems as if a mysterious hand has thrust the servant of God into the midst of raging hell. Only an hour before he was rejoicing in the work of the Lord's field, he was exulting in prayer and praise. Suddenly and without warning a wind blows from the wilderness, and he is borne down to the earth, grovelling in the sense of his own worthlessness and misery. It is clearly the Lord's doing. He casts man's soul into hell-fire that he may repent again, and turn to his Father's home with grief and humility. Men are apt to accuse each other when it is the Lord who smites them. No gladness can be complete until it is chastened with sorrow. No service is acceptable unless it is tried in adversity. If the man that is cast in hell has but the patience to survive his temporary suffering, he will find that heaven is not far from his door. Nay repentance when it is genuine

and intense, so soon dissolves the hard atmosphere of hell, that insensibly the misery is converted into unaccountable blessedness. But alas few have the patience and faith of weeping a few tears of blood, and ask God to do whatsoever is best in His sight. Very few have learnt from experience that he who can make a heaven in hell, has the strongest right to enter into the eternal mansions where there is neither sin nor sorrow.

SATAN,—A LOGICAL EXISTENCE.

CHRISTIANITY is an eminently logical creed. Some of its leading and distinctive conceptions are the very perfection of logic. Foremost among these is the conception of Satan or the evil one. Many have seriously asked,—who or what is this Satan, that tempts men and women in all ages? Among the truly devout thousands there are who would fain comprehend the mystery of this unknown being, his nature and habitation, his disposition and habits. Who created him? Who supports him? If he is all evil, if he is sin itself, how can God be held to be his Creator and Father? How can infinite evil emanate from Infinite Holiness? To these questions few have ever returned satisfactory replies. And yet the fact remains that in Christianity this impersonation of evil, whatever he or it may be, holds a prominent place. We may laugh at the idea of His Satanic Majesty ruling over the destinies of the world side by side with Almighty God. We may ridicule the ludicrous form and grotesque features of this king of the lower regions. But the essence of this grand Christian conception, the philosophy of this important doctrine must be explained. Viewed as a creation

of God it is false, absolutely false. As a person, or evil incarnate, with a visible body and a local habitation it seems absurd. But as a philosophical and logical conception of evil it is really most grand. Satan is the Eternal Negation while God is the Eternal Affirmation. The Lord is the Universal Yes: Satan is the universal No. The Absolute I AM is God: the absolute *I am not* is Satan. Infinite Power is the attribute of Divinity: Infinite powerlessness is Satan's attribute. The word God means whatsoever is good and holy: the word Satan signifies whatever is *not-good not-holy*, Satan means a logical contradiction of Divinity, nothing more,—a negation of God. In this sense it may be said to be co-existent with God and present everywhere. Wherever God is there no-God is. The two exist together, side by side, in thought, and must be realized at once as suggesting one another. The one is real, the other is unreal; the one is positive, the other negative; the one is life, the other is death; the one is, the other is not. Though Satan is absolute No it is a logical necessity of the absolute yes, and may therefore be said to be a logical creation or suggestion or inference of Divinity. In this sense we may all believe in Satan, nay we *must* if we are logical.

Paras.—

To the end of the chapter, character, when it is genuine, will continue to be misunderstood. And then in the end nothing will establish itself more satisfactorily than character. Calumny is weak because it is false, it must die and disappear. Character must win and live because it has all the force of truth in it.

ON Tuesday last at Lily Cottage the Minister founded the institution of the New Dance. Boys, youngmen, and men successively formed three concentric circles, each performing a rotation in a separate direction within its own ring. The singing and the enthusiasm were intense. The Minister concluded the dance with a short prayer and *pranam*. He contemplates to make this new dance as accurate, natural, and picturesque as possible. The first experiment was successful.

PROFESSOR FAUSBOLL in his translation of *Sutta Nipata* from Pali, gives the Budhistic definition of a Muni. The Muni is in houseless state, and free from acquaintanceship. He who cuts down sin, and never lets it grow again is the Muni. The Muni considers the causes of sin, and has killed the seed. The Muni has penetrated all the resting places (worldly comforts) and does not wish for any of them. The Muni has known everything, overcome everything, abandoned everything, and is undefiled in everything. The Muni is gifted with the strength of understanding, virtue, holy work, is composed and delighted in meditation, and free from ties, harshness, and passion. The Muni is solitary, zealous, and unshaken. He is like a lion not trembling at noises, like a wind not caught in a net, like a lotus not soiled in water, leading others, not led by any. The Muni is firm and disgusted with evil actions. The Muni is self-subdued, he is not provoked, neither does he provoke others. The Muni lives upon what is given by others, receives a lump of rice whether given from the top, or middle, or rest of the vessel. He neither praises, nor blames the giver. The Muni is liberated from the insanity of pride. The Muni has penetrated

the world, seen the highest truth, cut off all ties, and become independent. The Muni always protects living creatures being restrained. As the crested bird with the blue neck never attains the swiftness of the swan, even so a householder does not equal a Bhikshu, a secluded Muni meditating in the wood.

Calcutta, Sunday, August 20, 1882.

ECLECTICISM OR UNITY?

A DISTINCTION must be said between the ordinary meaning attached to Eclecticism, and the meaning which the New Dispensation attaches to that word. It is the custom of critics to point out that Eclecticism has no integrity, no backbone of definite truth or system. That it consists of shreds and patches from all systems and schools, stuck together like a beggar's garb, by the ingenuity of men who have no faith in any particular revelation of truth. Eclecticism has not been recognized as a philosophy, and it can be far less recognized as a religion. We cannot deny that this charge has a foundation of truth. But we wish at the same time to observe most distinctly that this is not the sense in which the New Dispensation holds its Eclecticism. We mean not the *collection* of truth, but the *unification* of truth. The New Dispensation believes in the *unity* of all truth. And this unity is not a philosophical *attempt*, but a spiritual *fact*. To us the leading principles of all religions form *one* Ideal to realize which in our individual lives we strain all the powers of our body and mind. To us the great prophets of all the world form *one* hierarchy to do homage to whom is the great ambition of our existence. To us the leading disciplines and

sacraments of all religions form one great method of spiritual culture which we must adopt. To us the varying peculiarities of the devotions of all religious bodies form one great school of devotions through which our souls can commune with God. And hence the unity of our Ideal includes all the ideals of the world. It is the harmony of scriptures. The unity of prophets is to us the family of God, the only heaven to which we aspire. It is the harmony of prophets. The unity of disciplines and sacraments has led in our church to Hom, Baptism, Dandadharan, and the adoption of rice and water for bread and wine. The unity of devotions has led to the harmony of Yoga, Bhakti, Gyan and Sheba, or communion, love, wisdom, and work. This unity is the eclecticism of the New Dispensation.

THE DANCE OF THE NEW DISPENSATION.

DANCING is so natural that no nation is without it. It will be more to our purpose to say that no religion is without it. When dancing degenerates into a mere secular institution, it speedily leads to many kinds of vice. When dancing retains its ancient religious character, it is not only a safe-guard against vice, but subserves the very high object of devotional rapture. Dancing is eminently and essentially an act which human nature produces by its very constitution. We firmly believe every man and woman dances. There is no one who has not danced at one time of his life or another. The soldier dances to the notes of martial music when he marches with measured steps to the field of battle. The scholar dances to the sweet harmony of the social band when he unconsciously moves his fingers, or his steps in the course of his evening walk. Dancing is nothing

more than regulating the movements of the body, or its limbs according to the measure of inner or outer harmony. The movements may be more marked or less marked, more violent or less so, but any movement of the body in response to internal emotions constitutes dancing. Unless a man is made of iron, or impenetrable stuff of some other sort, his outward nature must respond to his inward nature. Every elastic step, or agile movement when a man is in health, or joy of mind, constitutes a dance. Even the inferior animals dance. Children dance and skip most naturally out of the abundant gladness of their innocent hearts. Nay the whole planetary system dances, the stars dance in their appointed course. The winds dance in regular currents. The laws of motion are but the laws of dancing, if strictly considered. Science ascertains and enumerates those laws, and science therefore sanctions dancing. Nay no dancing deserves its name unless it is thoroughly scientific. All wild, ungoverned, unregulated motions violate the laws of true dancing. Find out the true science of dancing, and you have found out a great secret of human happiness.

Nothing excites more powerful emotions of joy in the heart than religion. It is only when religion has freezed into lifeless rationalism that it provokes no strong feelings. Hence all religions, without exception, warmly encourage dancing. The great yogi Shiva danced on the Himalayas with the dead body of his beloved Parvati on his shoulders. The Bhagvat is full of sentiments on the blessed practice of dancing. But no scriptures are fuller of the accounts of dancing than the Bible. The greatest of Hebrew prophets David danced before the Lord, and the sons and daughters of ancient Israel danced in the midst of their strong religious excitement. The Sufis, the most spiritual of Mahomedan sects

dance with utmost zeal. The Buddhistic priests and Lamas of Tibet and Ceylon indulge in a weird quaint dance. Even modern Protestant Christian sects, like Tunkers and others, are known to dance, and the enthusiasm of dancing has reached its zenith in the Salvation Army at the present moment, whose missionary success is so widely admired. It cannot be said then that the followers of the New Dispensation in introducing the new dance, are acting without religious or moral precedent. It is only those who do *not* dance that are unable to produce any precedent, except the example of dry, lifeless, cold-hearted rationalists, whose devotions are as dreary as their opinions. But the New Dispensation does not encourage wild, unregulated dancing. The dance must be natural, rhythmical, systematic, and regulated according to age, nature, and spiritual progress. It must not be a giddy, soulless, carnal dance in which the sublimities and gravities of the spiritual world are forgotten. It shall be a grave, orderly, spiritual exercise in which the person dancing will realize the highest impulses of God-vision, and pause at intervals to immerse himself in the depth of the communion of Yoga. When the body and mind are equally devoted to the glorious worship of God, the soul dances in Bhakti and Joy, and the body responds to it in well measured movements.

SCIENTIST,—A DOUBTFUL TITLE.

SCIENCE means knowledge. Its opposite is ignorance. The man who possesses knowledge or wisdom is called a Scientist, while he who lacks knowledge and is ignorant is an Ignoramus. It is therefore an unwarrantable misapplication of language to call those

men scientists who are ignorant, and who candidly profess to be ignorant of Theology. It is the boast of many a scientific man of the present age that he sets down Divinity as an altogether Unknowable Something. What is there in this confession of ignorance to boast of? Is not the confession humiliating? Is it not a shame? Why men should boast of their ignorance seems incomprehensible to us. And what is more incomprehensible is the fact that the world struck dumb with astonishment at the marvellous ignorance of these men bends its knee in servile obeisance, and glorifies them as so many savants, wise men and scientists! These are surely ignoramuses, and they deserve to be pitied as such. Such language may seem strong and harsh, and even audacious. But we must call a spade a spade. Thank God, we are above the hollow conventionalism which would sacrifice truth and honesty to do homage to men in high places. Shall truth be slaughtered and language prostituted in order that agnostics and materialists may be spared the humiliation they deserve? All honour to him to whom honour is due. To the truly wise and scientific men of whatever age or country, to sages and philosophers of whatever school they may be, let us render unqualified homage. As we honour all prophets and saints without distinction, giving to every man of God, Moses or Socrates, Luther or Nanac, the meed of distinction they deserve, so are we ready to offer the tribute of our reverence and loyalty to every priest of science and professor of literature, without partiality or fear. But why shall we idolize ignorance and worship poverty of thought? Why shall we, like base and untruthful sycophants, fall prostrate before the recognised paupers and beggars in the world of literature, and glorify the penniless and ragged, saying "Ye Huzoors and Bahadurs, ye gods and demi-gods of science!"

Against science and her votaries we have no grudge. Far be it from us to contaminate our tongue or pen with the iniquity of dishonouring even the least among them. But to honour Cæsar does not mean honouring every worthless ragamuffin in the streets. If a scientist really possesses knowledge we shall respect him. If he is ignorant and yet calls himself a scientist we shall treat him as we would a pauper styling himself a Maharaja or a Nawab. Those who are true first class scientists possess a deep knowledge of science the science of matter as well as the science of mind, the science of heaven as well as the science of earth. These are verily priests in the Temple of Science, whom nature has duly ordained. But the seventy-seventh rate 'scientists' of the present day, whose name is legion, profess to know only the things of the earth, but are profoundly ignorant of God and religion. They may be scientific men in chemistry and botany, but in the science of sciences they are lamentably ignorant men. Take any philosopher of this agnostic school, and ask him,—Do you know God? And he will reply, No. Do you know next world? No. Have you any conception of the moral nature? No. Can you explain the philosophy of the Infinite? No. Have you any positive idea of human liberty? No. Do you understand Christ? No. Can you tell us the meaning of the Trinity? No. Do you know what Yoga is? No. Do you possess any definite knowledge of God or immortality or conscience? No. Then, O sorry specimen of intellectual pauperism, avaunt; poor child of ignorance away! Expect no honour, expect no crown of glory when you are by your own confession so abjectly ignorant of every thing that concerns the higher self. Take the scorn and the humiliation you deserve, and hide your head in very shame all the days you live. It is indeed a pity that while the childlike and the

simple have in all ages known, loved and served the Lord, these agnostic philosophers with all their vast erudition and so-called learning betray such lamentable ignorance of the Creator. Surely He is not altogether "unknowable," as He has been represented to be. Him we *do* know in some measure. He is not unknowable, but incomprehensible. We know Him as our Creator, our Father, yea as our Mother. We know His exceeding love, and can humbly love Him and serve Him. Thousands and millions have in all ages realized and practised the fundamental truths of religion and morality, and rejoiced in their knowledge and the simplicity of their godly philosophy. Why then shall we honour ignorance to-day, and say he is the best philosopher who has nothing to boast of but his miserable ignorance of every thing appertaining to religion? Those only who *know* God are scientists, and deserve honour as such.

Paras.—

THE Mahabharata repeatedly speaks of Saraswati as the mother of the *Vedas*, the female incarnation of all wisdom, the Sophia of the Hindus, the primitive embodiment of the modern goddess of Reason. The Bhishma Parva says *Saraswatim cha vedams cha manasah sasrigechyutah*. That is *Achyuta* the Eternal, created both Saraswati and the *Vedas* from his own mind. Then again the Santi Parva says *Vedanam mataran pasya matastham devim Saraswatim*. That is Behold Saraswati, mother of the *vedas*, abiding in me. From all this it is amply clear that Saraswati in the ancient sense was nothing more than the personification of true wisdom. And it is striking that in the conceptions and literature of all nations Wisdom is personified as a Woman.

A LEARNED and venerable Mahomedan writer, whose opinions on the subject of his religion are considered by many Mahomedans as authoritative, thus speaks of the infallibility of all sayings of Mahomed :—"The prophet himself has informed us that all his sayings are not to be considered as revelations ; but that the two following kinds only are to be taken as such : First, those which he himself declared had been divinely revealed ; and secondly those which have reference to religious dogmas, to morals, or to the state and condition of the soul in the world to come." * * * This assertion the Prophet himself supports, when he says, " Verily, I am nothing more than a mortal. Accept and act according to what I say relative to religion ; but when I order you anything on my own account, then, verily, I am also a man."

Calcutta, Sunday, August 27, 1882.

BUDDHA'S COMMUNION.

THERE are remarkable passages interspersed in the Lalita Vistara, which throw some light on the strange and mysterious creed of Buddha. Though the Grand Man had no idea whatever of a personal Divinity and never professed belief in such a one, there are cheering indications of a sort of God-consciousness in his soul during absorption, in which he realized two things, dwelling in an impersonal Divine presence and a sense of direct communion with departed saints. None can dissociate these two important ideas from Buddhism, however incompetent men may feel to comprehend or explain them. The religion of Gautama may be an inexplicable riddle ;

but we contend for this that he had a distinct and undoubted faith in these two great principles, upon which we of the New Dispensation build so much. Buddha had no Iswara, no personal Deity : but he had a consciousness of Brahma. He believed in Brahma, and dwelt in it, if not in Him. We have his own words as our authority for the statement. *Brahma teno adhistha pravarthayi chakram* means "dwelling in Brahma I will turn the wheel of the Law." It may be difficult to say exactly in what sense Buddha understood and accepted the word Brahma. This much however is clear that he had a vivid consciousness of Divine presence in which he felt he actually 'dwelt.' The other idea is even more distinctly apprehended and more lucidly expressed. Take the following text, L. V. Ch. xix :—

Bodhisatt vas cha lalitabyúham náma samadhim samapadyate sma. . . . Atha tatkshana meva bodhisattivah sarveshu teshu bodhibrikshamúleshu simhasaneshu sannishanná sandrisyate sma lakshana un byajanasamalankritena káyena.

"Buddha attained the absorption called *lalita-byúha*. Anon all the Bodhisattvas or saints came and sat on their respective thrones underneath the Bodhi tree, each manifesting himself in the form in which he was before known to others."

Buddha was a great respecter of the former Buddhas. His faith in the departed saints, who formed as it were a line of succession culminating in himself, was intense. He not only believed in them, but he 'saw' them [sandrisyate] during communion. Nay the entire company of heaven's saints came and bodily appeared before him in spirit-vision. Was it not a grand sight ? The saints, each robed in glory unspeakable, seated on his throne of light, round the central Buddha immersed in meditation ! If this be the Buddhist communion of saints blessed

are they who follow the Grand Man in this beatific vision.

NEW ARRIVALS IN HEAVEN.

IN the course of the preparatory services held during the past week in connection with the approaching festival, the pilgrim brothers held on Friday last, holy communion with Three New Arrivals in Heaven in our dear little Sanctuary. It was a Pilgrimage to the Souls of EMERSON STANLEY and CARLYLE. The pilgrims offered their homage to these noble spirits in heaven, in the presence of the All-Holy, and held long and living intercourse with them, eating and assimilating their characters, and rejoicing in their company. After adoring and glorifying the Supreme, they said to these Spirits,—come into our inmost consciousness and draw near to our hearts in deep spiritual affinity. Then addressing the three one after another the pilgrims said :—" We welcome thee, Deep Ocean-like Soul, unfathomable Thought, hid in Infinity, America's prophet of Spirituality, Emerson ;" " We honour thee Broad-souled, Large-minded Stanley, ever bent on widening thy master's Church, thou Foe of sectarianism, Apostle of catholicity, hug us into thy wide embrace, bold Stanley ;" " And to thee, O Carlyle, we offer our homage, thou Solitary idealist amid English materialism, thou Respector of heroes and prophets amid nineteenth century rationalism," " Be with us evermore, Sons of God." The conch-shell was sounded, and the pilgrims said.

Peace. Peace. Peace.

Paras.—

REMEMBER the great prophets at this time of festival :—Socrates was calm delighted self-knowledge, true to itself even unto death. Moses was a faithful obedience to divine commandment and law. Sakya Muni was absorption in the infinite tranquility of the conquest of the passions. Jesus was everlasting sonship and purity. Chaitanya was the intoxication of love and joy. Mahomed was fiery enthusiasm in the service of God. The men of science carry with them the light of eternal wisdom and law in nature. Cultivate the practice of living in each and all at this holy season.

HOW apt we are to imagine that men during *our* life time are peculiarly heartless, and that *our* path is strewn with unprecedented difficulties. It is the old thing. No difficulty is new, no trial singular, no cross that was not borne by our betters before. This is just the kind of path which was trodden by every one. And we must consent to walk in it with the patience, calmness, faith, devoutness, and dependence which our predecessors had shown before us. The path to heaven was never strewn with roses. The work of self-conquest was never accomplished amidst fine treatment and flattering words. This is the same old world where self must be mortified by rude blows from outside, and we can not hope to be spared, or leniently handled. Blessed is the man whose inner consolation is sufficient for all that he has to meet outside.

THE Sutta Nipata, a celebrated Buddhistic treatise, contains a beautiful dialogue between a rich herdsman named Dhanya, and Buddha. The former rejoices in his worldly security, the latter in his spiritual regeneration. The dialogue begins thus :—

“ I have boiled my rice, I have milked my cows,” so said Dhanya, “ I am living together with my fellows near the banks of the Mahi river, my house is covered, the fire is kindled ; therefore, if thou like, rain, O sky !”

“ I am free from anger free from stubbornness”—so said Bhagavat. “ I am abiding one night near the banks of the Mahi river, my house is uncovered, the fire of passions is extinguished, therefore, if thou like, rain, O sky !”

“ God-flies are not to be found” said Dhanya, the meadows abound with grass, the cows are foaming, and they can endure rain when it comes ; therefore, if thou like, rain, O sky !

“ By me is made a well-constructed raft,” said Bhagavat. “ I have passed over to Nirvana, I have reached the further shore, having overcome the torrent of passions, there is no further need of a raft, therefore if thou like, rain, O sky !”

Calcutta, Sunday, September 3, 1882.

TWO GREAT MINDS.

THE venerable Paramhansa lately paid a visit to the eminent philanthropist and scholar, Vidyasagar. Why did he call ? What earthly or unearthly advantage did that recluse expect from such a visit ? The Paramhansa has a passion for great minds ? His curiosity to see distinguished men is most ardent.

He is ever asking his friends to show him great things, and in this he is at times most importunate. Now he is off to see a lion. Now his heart is bent on witnessing steam force as it propels a steam launch up the river. He is impatient to have a look at a cathedral with its prayerful thousands. And as among beasts and things inanimate he would honour the great, so also among the human species. Curiosity alone, deep and impulsive, led the devotee of Dakhineswar to Vidyasagar's house in Calcutta. No prospect of earthly good actuated him.

Eminent sage, said the devotee, I come as a little muddy stream into the vast deep sea ['sagar.']

Yes, replied Vidyasagar, but you must remember, venerated sire ; that the sea is full of salt water, and if a fresh water stream mixes with it, it too becomes salt, and loses all its sweetness.

It is not *avidya* sagar, which indeed is to be shunned, but *vidya* sagar that draws me into its welcome waters ;—was the rejoinder.

But the sea hath its dangers and perils, said Vidyasagar, and thousands of monsters hide themselves in its treacherous waters.

Are there not pearls in the deep water of the sea ? In search of those pearls I am here. The sea is famous for its hidden treasures. Great is your value, Vidyasagar. So said Paramhansa.

LOGIC,—SCIENCE OF GOD.

AMONG the many commands we have received from Heaven from time to time in connection with our vocation in the New Church is one to this effect : "Vindicate Logic." Before this heavenly injunction we bow with loyal reverence, and we must obey it as

we obey other commands of our Sovereign and Saviour. We do not understand why the advocates of religion should decry and disparage logic. Is not science of God, and is not logic a science? The Lord has consecrated and sanctified all science as His scripture. Like chemistry and astronomy, geology and anatomy the science of logic too is divine, and if we honour those, are we not bound to honour this also? It is said that reasoning corrupts the heart, engenders conceit, kills inspiration, annihilates faith, and fosters unbelief and scepticism. The very nature of positive and exact thought and demonstrative reasoning is generally believed to be antagonistic to spirituality and moral evidence, and as logic is the most exact of all exact sciences, it is feared that those who are given to too much argumentation stand far from the kingdom of heaven. Such an argument holds good in the case of other sciences. Do they not mislead and contaminate the unwary? Those who study godless science, as many a modern scientist does, are sure to be landed in materialism and infidelity. Whatever the science may be, astronomy or physiology, its study must lead to downright atheism if it is divorced from religion. Then why single out logic as the enemy of truth? Logic, pure and true, is the handmaid of theology. It reads and interprets aright divine thought in the mind of man. It verifies and substantiates the messages of Heaven. As in the laws of the stars so in the canons of thought we read clearly the hand of divinity. Logic indeed is hallowed science. It is the road to truth and heaven. The more logical we are the more secure are we against the assaults of error and superstition on the one hand and of materialism and infidelity on the other. It is not the use but the abuse of our logical faculties that brings us into the regions of doubt and untruth. To be logical is to be theological.

Paras.—

SOME people have asked us now and then what we think of the Gospel narrative of Christ's birth. We declare once for all that we are thorough believers in the miraculous conception and birth. But then let it be borne in mind that we hold Christ to have been and to be a *spirit*. We believe in the miraculous spirit-birth. All flesh is born of woman ; and all spirit of the Holy Spirit. Christ was the spirit of humanity, and as such directly emanated from the essence of the Divine. Christ had no father but the Spirit Father in heaven. He came to establish the Fatherhood and the sonship. He knew no intervening personality between his spirit and that of the Father. He was born in God, nursed in God, he died in God. Christ was the essence of the Father reborn in humanity. And fitly has that birth been idealized in the miraculous conception. If it had been Christ's mission to establish the Motherhood of God also, which it was not, the Spirit instead of the woman Mary, would have been recognized as the Virgin Mother. But as fatherhood becomes incomplete without its necessary correlative, Mary has been exalted into the Divine Mother. To us in the New Dispensation, the Motherhood forms a separate article of faith. We on the one hand escape Mariolatry by accepting God alone as the Mother of mankind. On the other hand we escape Christolatry by accepting Christ only as the Son and never the Father who is eternal and infinite. The birth of Christ is the birth of the most exalted humanity. The birth of Christ is the birth of the regenerated spirit of mankind. The birth of Christ is the birth of the spirit of all faith, love, and self-sacrificing obedience. Is not that spirit a strange mystery in this selfish carnal world ? Is not the conception and descent of that spirit the most wonderful miracle ? Those who believe in the spirit

Christ cannot but believe in the miraculous conception and birth.

Calcutta, Sunday, September 10, 1882.

THE DRAMA:

THE Hindus have always cherished most exalted ideas of the nature and objects of the drama. If young India is running wild after fourth-rate theatricals and the sensual gratifications they yield, surely it is not in obedience to national instincts or traditions nor in defence to the examples of sainted forefathers. Our ancestors were wiser far and holier in this as in other respects. The prostitution of the stage to low carnal ends was far from the Aryan's high ideal. The Hindu's religion leavens all the details of his daily life ; and it is not too much to expect that he should guard so important a branch of his national literature as the drama and prevent its becoming godless and sensual. Whatever it may be among other nations, the *Natac* is not a frivolous amusement among Hindus loyal to their Aryan blood. In Hindustan the *Natac* has always been considered sacred, and its aims were always very high. Moralists regard it as an engine of national reformation and social advancement. The stage, next to the press, has proved a mighty instrument for the exposure of social abuses and corrupt customs and the removal of national evils. Its uses in this respect none can deny. But the ancient Hindu saw even higher uses of the stage. The *Agni Puran* says :—*Trivarga sádhanam nátyam.* "The *natac* achieves religious, temporal and personal ends." Regarding the *Gandharva Veda* the Hindu Scriptures set forth a very high ideal :—

Evam gándharva veda shastram bhagavatá Bharatena pranitam. Tatra gitabádyā Nritya bhedena bahu-bidho'rthah. Devatáráadhanam nirvikalpoka samádhi-scha gándharva devasya prayojanam.

"The scripture of the Gandharva Veda is written by Bhagaban Bharat. It contains a variety of subjects about singing, instrumental music and dance. The object of the Gandharva Veda is the worship of God and absolute absorption in His essence."

It is clear then that the highest object of the drama and indeed of all singing and dancing and music is to help the emancipation of the spirit from the fetters of sin and sensuality and the spiritual growth of the individual and the nation in godliness and purity. May this be the object of the drama in this perverse age !

RELIGIOUS DANCE.

OUR Methodist brother, the *Witness* denies that there is any thing like dance in the Salvation Army. Yet he goes on to say that "in large assemblies under the influence of powerful religious excitement, it is not uncommon to see persons in a state of semi-trance leaping up and down with a motion not unlike dancing, and this very probably occurs in some of the Army meetings and adds to the prevailing notion that they maintain a religious dance. But for a dozen persons deliberately to perform such evolutions by mechanical rule would, according to Christian notions, be absurd if not profane." Elsewhere our contemporary argues that dancing is 'heathen,' not Christian, and anything but 'reputable.' So be it. Let us grant on the authority of the *Witness* that all dancers are unchristian people, and that their dancing will

cease as their Christianity grows stronger. But the fact remains unexplained that "leaping up and down in a state of semi-trance" prevails in the Salvation Army and among other Christian people. Well, this is all that we mean by religious dance, and in making the above concession our brother has conceded the whole thing. Neither in India nor in Europe, nor indeed in any other place we know of, is religious dance anything but spiritual 'excitement' leading to "a motion not unlike dancing." "The Vaishnavas do not dance according to "mechanical rule." They have no polka or waltz. They only whirl and jump under religious excitement. The sensual vulgar dance all religious people abominate, whether heathen or Christian. But the joyous juvenile dance of child-like believers round the Good Father in a state of devotional excitement is a heavenly luxury, and blessed are they who indulge in it.

THE NEW DISPENSATION ON THE STAGE.

THERE was a grand rehearsal of the Nava Brindaban or the New Dispensation drama at the Minister's residence, on Saturday the 2nd instant. Before the acting commenced the Minister met the actors on the stage, and offered a short prayer invoking the blessing of the Almighty upon the dramatic group. They were about to enter upon a difficult and responsible enterprize, and they all felt that they could not begin without the Lord's help and guidance. The performance commenced at a quarter past 8 and was over shortly after 1 A.M. The audience represented various classes of persons all of whom unanimously admired the manner in which the actors played their respective parts, and the general success of the

undertaking. There were indeed shortcomings and defects. But a plot so well conceived as the Nava Brindaban, and so devoutly and faithfully executed by an amateur band of earnest-minded devotees could not fail to produce a deep impression upon the hearts of those present. The moral effect of the story of a sinner's conversion and his final entrance into the kingdom of heaven was marvellous. Young and old, men and women, all alike felt deeply impressed, and sat statuelike, from beginning to end, watching with unflagging interest the gradual unfolding of the high moral purposes and saving principles of the drama. The drunken orgies of the hero Abinash, his sudden arrest by the police followed by the heart-rending lamentations of the family, his transportation to Andaman, his return and subsequent visit to the Nilgiris with his most devout wife in quest of a spiritual guide, his initiation and encounter with Satan on his way home, his missionary labours and preaching of the New Dispensation, and his final pilgrimage with family and friends to the New Brindaban followed by a tableau showing the harmonious union of all sects,—these and other striking incidents of the story produced an irresistible moral influence on the auditory, which may the God of the New Dispensation bless and spread unto the glory of His eternal name in this land. Most of those who saw and heard on that day are anxious to see and hear again. And this in itself is a most cheering recommendation. This is our reward, that we have by introducing the New Dispensation on the stage set in motion a most powerful engine for the spiritual elevation of our countrymen. No other reward do our people seek. Hundreds will ridicule and abuse us. But the Lord, whose work we are advancing humbly and prayerfully, will bless us and reward us, and gladden our hearts abundantly.

Paras.—

MEN of genius are enthusiastic lovers of unity. Where others see many, they behold one. Where others are confounded by the multiplicity of phenomena, they, Nature's blessed priests, read with joy the gospel of unity. The great Emerson had a marvellous spirit-vision of nature's unity. According to him "this unity of design in creation, this unity of thought, is the key to all science." How beautifully he expresses this idea in his poem on Zenophanes !

To know one element, explore another,
And in the second reappears the first.
The specious panorama of a year
But multiplies the image of a day,
A belt of mirrors round a taper's flame.
And universal Nature through her vast
And crowded whole, and infinite paroquet,
Repeats one note.

How grand the idea—"a belt of mirrors round a taper's flame" ! And what is the New Dispensation but an application of this argument of unity to the world of theology ?

THE New Dance on the occasion of our late holy festival was a success. If it failed at all it was because of too much success. The number of dancers doubled and trebled in no time, and exceeded all calculations, and the enthusiasm was so great that the limited space in front of the Vedi where the dance took place soon became hot as a furnace. Yet the shout and the gallop, and the joyous whirl round and round went on, and it was quite a blessed sight to see so many boys and youths and men of maturer years all dancing around their invisible Mother in the centre.

The three "circles" wore *chudders* of different colours, yellow white and brown, and as they moved, one within another, with hands up-raised, keeping time according to the deep, sweet sound of the sacred Mridanga, the sight was both cheering and inspiring. The limited accommodation proved a source of inconvenience, and every body felt that the New Dance required a much larger area where hundreds might join and dance merrily. There was the flag of the New Dispensation, and the usual accompaniment of native dance, the jingling *nepur*, was not wanting on the occasion. Bhai Kunja Bihari led the dance.

FOR the satisfaction of the Rev. K. S. Macdonald, whose letter we publish elsewhere, we give below the entire passage in question :—

Iyam punarjanatá prasanna Brahma tena adhistha pravarttayi chakram.

XXV Adhyaya, p. 510.

Lalita Vistara, edited by Rajendralala Mitra, LL.D.,
Calcutta, Baptist Mission Press, 1877.

[Bibliotheca Indica.]

In the explanatory foot-note appended we read "Brahma tena adhistha pravarttayi" "Brahmani, tenádhisthaya pravarttayishyami." This clearly means "dwelling in Brahma," though, of course, in a pantheistic and impersonal sense. Buddha had no faith, as we have already observed, in a separate personal Divinity, but in a Brahma identified with his own inner self. In the next line we have the remarkable words "Brahma krame," which the annotator translates as "pade" or feet of Brahma. In this passage self 'mama' and Brahma may be taken as convertible terms, or they may admit of a Theistic version. At all events the prominent use of

the word Brahma in Buddha's own explanation of his spiritual faith and consciousness most suggestive.

Calcutta, Sunday, September 17, 1882.

UNIVERSAL MADNESS.

THERE is an element of madness in every man's nature. There is an element in earth air and sky. He that has no vein of madness in him, is like the man who has no music in him, and is fit for treason, and dangerous deeds. Madness means over-mastering impulses from unseen causes. Madness means excess of emotion, conduct, and conviction which those who are not mad, cannot account for. Paul was the most reasonable of men. Yet Paul was declared to be a mad man by a worldly-minded, half-hearted, blind judge of men. Jesus, they said, was possessed of devils. Sakya Muni, solitary, famished, not far from death in the wilderness, was pelted with dust, mud and dry leaves by half-witted children who questioned his sanity. And as for Chaitanya, he was the maddest of the mad who surrounded him. Everything outside the limits of the sweetness and politeness which men have set down as the rule of life appears to be eccentric, nay mad. If you bend your head, and move your limbs otherwise than what the arbitrators of society prescribe, if your accents differ from theirs, if your opinions contradict their views, and if your occupations are your own, not theirs, nay if you do anything outside the pales of what they call respectability, you are irregular, and more or less mad. But we ask who are the authors of social usages who lay down the rules as to how men and women should behave towards each other,

who are the people that rule over the highest proprieties of life? It is the madmen, if that was madness which Jesus and Paul, Sakya Muni, and every great reformer and exemplar of men had. Great and unusual convictions breed unusual and unprecedented conduct. Nothing is so well-ordered, calm, and regular as the frame of outward nature guided by fixed laws. Yet at times the elements seem to grow mad, tumults tear up the earth, the sea, and the great heavens. Everything becomes terrific, ominous, disarranged, and wild. Yet amidst the wildest disorder there is profound method, hidden law, wise economy, which from apparent evil brings out the surest, and most abiding good. So in every man's nature there are great ominous terrific impulses, which if they are regulated by the hidden and wise method of a holy inspired will must, in spite of apparent disorder, produce the highest and noblest results. The fact is every man yields to those impulses at one moment or another, privately, or openly. The carnal are mad after their carnality, setting aside all bounds in self-indulgence. The student is mad after his studies forsaking family, health and comfort, and going to excesses in his search after knowledge. No body is amazed at this. But when the spiritual man is mad after God, and sets aside the bounds of respectability and easy-going worldly-minded rationalism, when God's son and servant speaks and acts constrained by the Spirit which directs him by other laws than we know of, we pounce upon him as the corruptor of manners. All men are mad who are good for anything. Impulses rule human nature. And blessed is he whose impulses come from God leading him to speak and act as no man spake and acted before.

A WORD FOR THE ACTORS.

OUR Native Christian brethren are very much exercised lest the actors of the New Dispensation drama should get demoralized. The givers of such 'advice gratis,' might have spared themselves the anxiety and the apprehension. If sensual and ease-loving men had run to the stage we would have been the first to lift the voice of warning. If proud reformers has gone forth to regenerate India by means of the drama, we would have ourselves remonstrated. But these men of the Nava Brindaban are mostly devotees, of the ascetic school, ministers and missionaries, who have gone through trials and sacrifices, and would not take a rash step under mere impulse or love of amusement. Nor would they enter upon so novel an enterprise at their own risk or at the dictates of their own understanding. They have Heaven's command as their motive and their apology. If the Invisible Saraswati, Wisdom Infinite, had not led them into this path they would not have proceeded thither. It was the bidding of the Divinity of the Drama that beckoned, and they trustfully followed. They are neither sensualists nor saviours of their race. They are believers. As a duty they have taken the actor's role. Their faith has brought them to the stage. As in the Sanctuary so on the Stage they serve and glorify their Maker. The national stage was not holy, and is not in the estimation of many. It is the resort of the voluptuous and the gay. It is a place where the senses revel in questionable pleasures. But the Lord said, I will sanctify the stage, and the drama of the New Jerusalem I will bless. And so He summoned His devotees, and said to them in His holy Sanctuary,—I will make unto myself a temple on the stage, and call it the Natya Mandir, and there ye shall act, under My direction, each his prescribed part, in

the holy ordinance, and through this blessed dramatic group I will instruct and raise this nation. Who would not bow to such summons? Had those who were *called* any choice in the matter? No. They came because they were called. The theatre is not their seeking, not their choice, but a religious and a moral necessity. If God will have His way who can interfere? If He will build a new temple in S araswat land, the land of drama, who can resist Him? The Natya Mandir must be erected if the Lord wants it. He will shake heaven and earth to have His behests carried out. So the devotees 'called' at once submitted. They went into the new Mandir in a devout and prayerful spirit, and they acted their parts, moved and talked, laughed and wept as they would in God's house. This is the whole secret of the transaction. The Lord sanctified and blessed even such common concerns of our daily life as bathing and eating, and now He exalts and blesses the Natak for the redemption of the individual and the nation. Whether ye eat or drink do all to the glory of God, was said of old. Whether ye dance or sing or act on the stage glorify the God of poetry,—so says the New Dispensation. Perhaps our critics have not yet had their spiritual eyes opened to the exaltedness of the position in which the believer acts his part as devoutly on the stage as on the stage of life. To be godly in amusement, to feel the temple on the stage is a blessed thing. But alas! the natural man understand not the things of the spirit.

Paras.—

WITHOUT knowledge says the *Dhammapada*, there is no meditation, without meditation there is no knowledge. He who has knowledge and meditation enters into Nirvana. Rouse thyself and examine

thyself ; thus self-protected, and attentive wilt thou live happily. For self is the lord of self, self is the refuge of self.

THE practical religion of the Mahomedans may be divided into four parts. The first is *Namaz* or the daily prayer. The second is *Shahadat* or bearing witness to the short creed *La I llahi l' lilla Mahammed Rasul Allah*. The third is *Koza* or fasting. The fourth is *Zakat* or alms giving. To these might be added *Hajj*, and *Jehad*, or pilgrimage and holy war. But it is not every one who can undertake these duties.

PROFESSOR MONIER WILLIAMS points out certain not very profound analogies between Hinduism and Islam. The first of these analogies lies in the reverence which Hindus and Mussulmans pay to old men. Then he says both these religions hold fatalistic views of the future. The third point of agreement lies in the low position which both Hinduism and Islam assign to women. Mr. Williams has not told us if his own religion does not inculcate a reverence for gray hair. But he is quite right when he says :—
 " Without doubt, the interaction of the two religions, apparently opposed to each other, is a necessary result of their mutual attrition during many centuries. Both these religions are theoretically based on the unity of God. The fundamental dogma of Brahmanism is even shorter than that of the Muslims. It is expressed in these words : *Ekam eva Adivitium*, only one Being exists, no second." The countless deities of the Hindu pantheon are all portions of the

one eternal and absolute essence. In Vaishnavism there is clear recognition of one personal God !

Calcutta, Sunday, September 24, 1882.

GREETINGS TO THE SALVATION ARMY.

WELCOME, valiant General ! Welcome Salvation Army ! Welcome mighty band of Christ's Commissioned Officers ! Thrice welcome ! Our most cordial greetings we offer unto you upon your arrival in India. We speak to you, heart to heart, with all frankness and enthusiasm. In our utterances is no guile, no flattery. For of what profit is sycophancy ? Ye want no praise, we seek no patronage. We profess a different faith ; in matters of doctrine we are not of one accord. Ye are Christians of the old school ; we are Theists. You have come to India to convert our people to Christianity ; we are apostles of the New Dispensation appointed by the Lord to draw our own countrymen into the Holy Catholic Church. Yet we honour you and welcome you. For we believe you have been raised by Providence for the benefit of Christendom, and your advent here in India is, we believe, providential. Nay we give you even greater credit than most of your fellow-Christians seem disposed to accord. We do most solemnly believe that your able General, William Booth, is an inspired apostle of God, whom He has entrusted with divine messages and endowed with heavenly power and resources to give effect to those messages. General Booth is no ordinary man ; he is a man of God, fully inspired for the great work He has given him to do on earth. As such we revere him and love him. And we regard the entire organization of the Salvation

Army as the work of the Holy God. So mighty an agency surely man hath not made. But the Lord's finger is visible in its arrangements and operations. The way in which your Army has been fighting these fifteen years with the errors and vices of the meanest and the vilest of your race, and the success, with which you have reclaimed many a fallen brother and sister from the sink of iniquity bespeak the abundant grace of Heaven's King over your work. You have proved beyond doubt, zealous soldiers of the cross, that the Lord is with you, and that His grace flies round your banners wherever you go. In the spirit of your Master and Captain ye have gone forth seeking and saving the lost, and great is your reward. Yet not alone in this mission of love to the poorest and the most degraded that your glory lies. In these days of ignoble sleep and death-like lethargy, you are all fire. You preach living faith ; you uphold the banner of the Living God ; you speak unto the world words of life and power. You talk with a living heaven, and you receive living inspiration. Hence your power, and hence your success. Your Divine enthusiasm and that of kindred Revival movements may kindle a holy flame amid the dullness and stagnation of lifeless Christendom which will emblazon and purify the whole spiritual life of the west, demolish materialism and scepticism and hasten the kingdom of heaven. Nay your self-denial and poverty, simplicity and purity of character, your unflinching faith and earnestness, your fervent prayers and sweet devotion, your courage and heroism, your sobriety and abstemiousness, your love of God and disregard of earthly judgment, are sure to quicken and sanctify souls wherever you may be called to work. Rest assured that in this age you have a great work to do, even the infusing of life into the inertia of modern Christianity. And here in India, whatever your

enemies may say, you have a divine mission, which may the Lord fulfil! Remember you are here to prove that the religion of Christ is not eating and drinking, is not dead dogma or lifeless ritual, but *Life in God*, that true Christianity is nothing but godly enthusiasm, resignation, fighting with sin, and holiness. You so love us and honour your Master that you are not ashamed for his sake to adopt our dress and language, and to make yourselves humble street-preachers in our midst. You have sacrificed respectability and rank, and consented to be humble and poor in order to instruct and convert poor sinners in India. You have come to present Christ to us in an oriental garb and with devotional enthusiasm, humility, meekness and poverty which are truly oriental. Therefore will the Lord God of India bless you and your message. Mind you are dealing with a very ancient nation that can boast of a noble ancestry and an inheritance of literature and truth pre-eminently rich. Respect the people and honour whatsoever is good and divine in our scriptures and saints. Give us your truth, but destroy not ours. To the virtues of Eastern life superadd the graces of Christian life and character, and make the east and the west perfect in God through Christ. May God bless you and be with you!

APOSTLES OF THE NEW DISPENSATION.

Paras.—

ONE of the popular representations of Christ is with a crown of thorns on his head, and a piece of cloth round his eyes. The crown of thorns stands for his sufferings, and the cloth that blinds him stands for his faith. If he knew of the glorious future that immediately awaited his departure from the world, his agony would be less complete. But he knew

no more than this that the Father wanted him to resign his life in the present, and the future was to him a sealed book. He suffered not in the anticipation of great consequences, he calculated not the effects of his labours, he died blindfolded in the simplicity and wholeness of this faith, in the absolute self-surrender of his obedience.

Calcutta, Sunday, October 1, 1882.

CHRIST CANNOT SAVE YOU : YE SAVE
CHRIST.

SUCH is the impression left on our mind by a perusal of the disgraceful proceedings held in Bombay with regard to the Salvation Army. We confess we feel a more profound concern for the fate of Christ in India than we have hitherto felt, and we can emphatically, affirm that we are far more loyal to 'him crucified' than thousands of professing Christians in the land. We are not anxious about Major Tucker nor about India's salvation. But we are truly anxious about Christ. He is going to be crucified again, and this time by his own people. Already has the blessed Son of God been insulted and maltreated by a Christian Police, arrested and dragged through the streets, and then kept as a prisoner in a Christian lock-up for a whole night ! What more infamy is in store for thee, O Christ, who knows save heaven ? In thy faithful disciple, in thy loyal soldier, in thy meek and gentle servant thou hast been tortured and cruelly persecuted by Christian officials in India. Enough ! Enough ! Let the Bible be no longer preached to the 'heathen.' They are better Christians than your Christians. They come

in large numbers to hear the Salvationist preachers ; they do not persecute them, they do not dishonour Christ's ambassadors, they are eager to hear the truth. But your so-called ' Christian' officials will not allow the ' heathen' to come and hear the Gospel. They will give the Hindu and the Mahomedan license to have procession and music and open-air preaching ; they will even allow the dangerous *mohurru* and the unholy *Holi*, but a peaceful Christian assembly of "three persons" they must persecute and put down ! What did Major Tucker say in defence ? " Their religion was that if they were beaten or even killed they should endure all their sufferings without a murmur." And for this spirit and for these words a Christian Government is ruthlessly persecuting Christ and his disciples ! Shame to these Christians ! Honour, all honour to the Hindus and Mahometans. A Christian lady, the faithful Mary of Christ confined in the Police for the sole offence of preaching her Master ! Shame to these Christian officials. When Major Tucker and Miss Thompson return to England, will they stand on the platform in Exeter Hall and say that the heathen are better and holier men and more respectful to Christ than professing Christians ? Ye Christian bishops and archdeacons, ye ministers and missionaries, India blushes, Hinduism blushes for the ignominy and persecution to which the Salvation Army is subjected. Will you sleep ?

HAS OUR WORK DECLINED ?

THE charge is sometimes brought and suffered to be laid against the New Dispensation that owing to recent devotional developments the practical activity

of the Brahma Somaj has much declined. Though no notice has been taken of this unfounded accusation hitherto, yet the time has come for the public to reflect for a moment on the mighty machinery of the work carried on by the New Dispensation, a work which only, because it does not indulge in noise and ostentation, does not attract the attention it deserves. The educational agencies, embracing a college, and female schools, regularly instruct between six and seven hundred souls. And in this educational work both males and females are included. The journalistic agencies, both in English and vernacular, nine in number, spread our views in every part of the country, and have an average circulation of six to seven thousand. The Albert Hall Institute is a resort and centre of attraction to the Native Public supplying a common ground on which the people exchange their views on every imaginable subject of importance. The Brahma Mandir weekly gathers a congregation of about three hundred persons who listen with rapt attention to our ministry. Eighteen Brahma missionary families containing about seventy souls are housed, fed, and cared for. The administration of charity embraces every class of society that may happen to need our help. Thousands of our books are sold by the Mission Office which in all its departments receives and spends large sums of money averaging to about eleven thousand rupees a year, to which we may safely add another thirteen or fourteen thousand belonging to departments not under the Mission office. The principles of all these various sections of our practical work have to be guided and controlled so that they may uniformly present the spirit and character of the catholic foundations of the Brahma Somaj of India. The same spirit has to be disseminated and kept up in every part of India which has kindred societies, and where men differ they have to

be converted to it. All the missionary and lay workers, who have been entrusted with responsibilities, have to be guided, governed, helped, comforted, and encouraged. Endless internal quarrels have to be decided, and minute small details adjusted. Over and above this all, new movements, new undertakings, like festivals, processions, theatres, and meetings of all sorts have to be planned and promoted. And then a continued watchfulness has to be kept up that no department of work fails in its appointed mission, and that the New Dispensation ceaselessly moves in its forward course of increasing progress and spirituality. The leader can not sleep, the followers can not sleep. But even then their vigilance and developing powers are insufficient for the due fulfilment of all this complex and many-sided activity. It is the spirit of an All-active, All-supplying, Providence alone that has gradually created, supported, and prospered such extensive work. As for the workers themselves His fatherly guidance and blessing sustain so well from day to day that they scarcely feel the pressure of the duties that lie upon them, and would fain labour and spend themselves still more in the service they have taken up for life and eternity.

Paras.—

HAVE you yet found out the work of your life, and discovered the means of carrying it out ?

Have you found your place in the New Dispensation, the place every one is pleased to give you with blessings and good wishes ?

What undoubted successes have you achieved in your religious career ?

What passions have you completely conquered ? How many souls have you been the means of saving ?

What testimony can you give of having seen God, of having forgiven your enemy, of having abjured the love and care for worldly wealth, and turned your home into a sanctuary?

Do all those who know you best pass a favourable opinion of your character?

Calcutta, Sunday, October 8, 1882.

THE TOWN HALL DEMONSTRATION.

IF enthusiasm proves success, the meeting at the Town Hall last evening was a decided and glorious success. The attendance numbered about three thousand, and was both respectable and representative in its character. All the best Native speakers of Calcutta were on the platform, and not only leading Christian missionaries and Brahmos but also devout Vaishnavas came forward to address the meeting. The unanimity of opinion, the harmony of feeling was most striking. All classes seemed to vie with each other in according sympathy to the persecuted Salvationists and condemning the arbitrary action of the Bombay authorities. The effect on the whole was marvellous. It is to be hoped that the head of the Supreme Government will lend a gracious hearing to the memorial adopted at the meeting which and the resolutions will be found below :—

Resolution 1.—That this meeting views with regret and alarm the recent action of the Bombay authorities in depriving certain members of the Salvation Army of those rights and privileges in the exercise of their religion, which are by law guaranteed to all classes of Her Majesty's subjects.

Moved by Babu Surendra Nath Banerji, Seconded

by the Rev. Mr. Kerry. Supported by Pandit Yadava Kishore Goswami, Vidyaratna.

Resolution II.—That this meeting, without expressing any opinion as to the religious tenets of the Salvationists or to their modes of action, expresses its sympathy with them in the injury and insult to which they were subjected in the recent prosecutions, and is of opinion that they had done nothing justly calculated to wound the religious feelings of their Hindu or Mahomedan fellow-subjects, and that they were therefore entitled to protection from Government, like all others, in the discharge of what they regarded as their religious duties.

Moved by Dr. Thoburn. Seconded by Babu Kali-Churn Banerji. Supported by Babu Protap Chunder Mozoomdar.

Resolution III.—That the following memorial embodying the purport the first and second resolutions be adopted by this meeting for transmission to His Excellency the Viceroy :—

The circumstances under which your Memorialists approach your Excellency are somewhat peculiar. Your Memorialists have no personal grievances to bring forward, the subjects of their memorial being certain strangers who came to this country to teach and preach in the way they thought best what they believed to be truth and calculated to promote the best interests of mankind. It is not for your Memorialists to express any opinion as to the teachings of these strangers who call themselves members of the Salvation Army, or to the modes adopted by them to propagate their views but your Memorialists are deeply concerned and grieved, whenever they see any attempts made by any local executive authorities to the detriment of that religious liberty and toleration, which it has been their great privilege to enjoy under the British Government. For if once the well-

established principle of religious liberty and toleration be departed from in the case of even a single individual, be his creed or race what it may, your Memorialists verily believe that their common liberty becomes endangered and that there is no guarantee that the same may not be repeated again in the case of others. In view of these considerations your Memorialists feel bound to invoke the interference of your Excellency in the action taken by the Bombay authorities against certain members of the Salvation Army by depriving them of those very rights and privileges which are enjoyed in the fullest measure by their Hindu and Mahomedan fellow-subjects. Your Memorialists are informed and believe that the Salvationists had done nothing justly calculated to offend their neighbours or shock their religious prejudices and therefore your Memorialists would submit they were entitled to the protection of the law and ought not to have been summarily deprived by the local authorities of their religious rights and privileges. All that the Salvationists appear to have done consisted in singing hymns, playing music, carrying banners, and going in procession, through the streets—things which are not novelties in this country but which are witnessed daily amongst the Hindus and Mahomedans. Further, there is always associated with such religious processions a risk of the breach of the peace and they have been often attended in the case of Hindu and Mahomedan processions with serious riots and affrays, but the Police on those occasions have always understood their duty to be to prevent riot and affray and not to forbid the processions altogether. Your Memorialists most respectfully submit therefore that the actions of the Bombay authorities against the Salvationists in prohibiting their processions, singing, &c., and punishing them for doing whatever Hindu, Mahome-

dan, or Parsi is allowed to do, has been most unjust, arbitrary and improper and what is not in harmony with the enlightened policy of Government. Your Memorialists accordingly pray that the Salvationists may be allowed with their Hindu and Mahomedan fellow-subjects, the freest exercise of their religious rights ; and be protected in the exercise thereof like others, from the attacks of ill-disposed persons who may feel inclined or be instigated to do them harm.

And your petitioners as in duty bound, shall ever pray.

Moved by Babu Kali Mohun Doss. Seconded by Mr. Ananda Mohun Bose. Supported by Babu Ishan Chunder Mookerji.

THE SALVATION ARMY.

SINCE we wrote last the persecution of the Salvation Army has gone on to the bitter end. It is our melancholy duty to announce that the members of the detachment including the lady were fined, and in default, sentenced to imprisonment for various terms, and that their goods were seized, and it is with feelings of the deepest sorrow that we have to announce that the prime mover in this drama is no other than the august Governor of Bombay. Sir James Fergusson, for aught we know, is a perfect anomaly at this day in India. He was in the Australian colonies as Governor, and having made himself unpopular there, he has come to seek in India a career which bids fair to terminate as disastrously for himself and the people whom he has come to govern. He is a conservative with old-world, rotten views on every thing. He might have made his mark, if, that is to say, he had the capacity to do so, under

the tumultuous administration of Lord Lytton. With Sir Ashley Eden, who counselled the prosecution of the preaching missionaries, on the one hand, and himself on the other, the peninsula of India, rendered top-heavy by the fantastic freaks of the late Viceroy, would have been kept in a fair state of equilibrium. But now the atmosphere has cleared a great deal. The conservatives have vanished like the witches of Macbeth ; a new regime has begun with new ideas and a liberal programme of work. For such a time surely Sir James Fergusson's presence is unaccountable. Witness the shabby way in which he has insulted the good sense of the Viceroy in dealing with the local self-government question. His Excellency is too dull-headed to perceive the benefits of the measure; and while abler statesmen like Major Baring, Mr. Gibbs, Mr. Grant-Duff, Sir Alfred Lyall, Sir Charles Aitchison and our own Lieutenant-Governor have, by their liberal exposition of policy, enlightened the people of the country, poor Sir James is suffering from cloudiness in the brain and lives surrounded by a mist and haze where ordinary men see nothing but the sun of truth. We shall not wonder if His Excellency gets one of these days a tremendous wiggling from the Viceroy for refusing to see it as others see it. It is a relief to us to find that this act of high-handedness, official bigotry and exclusiveness has come from a Conservative of the school of the late ministry, for none other than a Conservative could have the heart to trample upon liberty as has been done in this case. Now look to the intolerance and bigotry of this Governor. He is determined to expel the Salvationists from the country. Why? Because they wear Native dress and because the adoption of Native manners on the part of one who was an official would bring the governing class into contempt. Could hatred of the Natives proceed

further? These officials think of Natives as if they were beasts of burden. Their touch contaminates, and equality with them is not prescribed in their code of etiquette. They hate us because of our inferiority, and hate those with a double hate that, led by a higher instinct, proceed to mix with us on terms of equality. A Native is to be down-trodden, but a European who associates with us, loses caste and is to be expelled beyond *kalapani*. Our countrymen, both Hindus and Mahomedans, should study the question carefully and form their judgments accordingly. The aspect of the matter, let us say, is not religious, but political. It is not a dispute about dogmas, but an open question of liberty. It is the first time when a Governor of a Presidency has told the millions of India that to be a Native is a crime for which nothing but social ex-communication suffices. It is the first time when the perpetual inequality of races has been unblushingly proclaimed; the first occasion when individuals are incarcerated for identifying themselves with us, "dumb driven cattle." The Queen's proclamation declared all her subjects to be equal; and the Governor of Bombay bluntly asserts that document to be a blunder. Christ had love for all men; it is reserved for Sir James Fergusson to declare Christ to be a fool and set himself up as a greater prophet than he. Let not our countrymen, we say again, be befooled by the complacent remarks of those English journalists and officials who profess to speak for them. They say that we Natives are too shrewd to be deceived by the clap-trap of the Salvationists, that we shall never treat them with respect, that we are not the people to sympathise with the grotesque caricature of Christianity which they present to us. Of course they flatter us, speak of our shrewdness and intelligence as a people, and all that. Let us not be imposed upon. Their object is

to betray us, for they tell something that is not strictly correct when they try to inflict their own wishes upon us. Whatever our religious views may be, we are a nation distinguished for politeness. To lodge and entertain a guest is a national virtue. Should we refuse to hear these two gentlemen and a lady, because, forsooth, they have adopted our manners? Governor and officials of Bombay, English journalists that profess to befriend us, we have found you out. Ye are not our friends, but our greatest enemies. Ye are trying to conceal from us what true Christ was, what Christian humility, forgiveness, sacrifice and meekness are, by presenting before us instead a man-made religion whose spirit is dipped in the deepest gall of race-hatred and whose message is the sword, and whose apostle is the Commissioner of Police, Bombay. Ye have come to hoodwink us, ye unfaithful Christians, and our return-message to you is only this—WE HAVE FOUND YOU OUT.

Let us examine some of the arguments brought forward by those enemies of liberty. Their stock argument is that the officials fear a breach of the peace. Was there any ground for this apprehension? Let us reproduce the following dialogue that passed between Superintendent Brewin and Major Tucker:—

Major Tucker.—You say that you believe if the Salvation Army passed through the Mahomedan quarters of the city, there would be a breach of the peace. Can you tell me if we have before now paraded through any of these quarters?

Witness.—You have, I know, paraded through one street, which is almost wholly inhabited by Mahomedans, I mean Babu Khote Street. I do not remember a single instance in which a show of violence has been made towards you, but I attribute that circumstance to the extraordinary Police precautions which have been taken.

Major Tucker.—We have been six days in the town ; do you remember my telling you recently that during our stay here we had not received a single abusive epithet ?

Witness.—I remember your telling me that neither you nor your colleagues had heard a single word of abuse directed towards you. I certainly should apprehend a breach of the peace if any other Christian assemblage or procession passed through the Mahomedan streets, making such a demonstration as that made by the Salvationists.

I have seen no attempt at disturbance in respect of the Salvationists, but there was an attempt at a counter demonstration by the Mahomedans.

The following is the cross-examinations of Mr. Smith the Deputy Commissioner :—

Cross-examined by Major Tucker,—Can you say, from what you have seen of the Salvation Army, whether we would retaliate if attacked ?

Witness.—I cannot say ; in a riot everything depends on circumstances.

Major Tucker.—Do you think, for instance, "Lieutenant" (Miss) Thompson would be likely to create a disturbance or retaliate if attacked ? (Laughter)

"Witness.—You have asked my opinion, and I may say that I have no bad opinion of the Salvation Army.

Major Tucker.—Thank you, Mr. Smith. You say that the Mahomedans preached in the vicinity of the Salvation Army. Do you know if they preached actually against the Salvation Army ?

Witness.—I cannot say ; I was not close enough to hear. The Mahomedans, no doubt, try to get converts the same as other missionary bodies. I cannot say I have heard any personal expression of ill-feeling against the Salvation Army or individual members of that body. I have not observed any show

of violence on the part of the Natives. They would not use abuse in my presence, knowing who I am. I do think there is something peculiar about the proceedings of the Salvationists which is likely to attract the hostility of the Natives. I refer to their parading the streets, singing hymns and carrying banners.

Cross-examined by Major Tucker.—I have followed your processions three times, but I have not noticed any disposition on the part of the Natives to attack or oppose you ; on the contrary, they seemed inclined to be mirthful.

Major Tucker.—Do you think they had any notion of our being dangerous characters ?

Witness.—I do not think so ; not even in Mahomedan quarters. I have never known you sing or say anything calculated to wound the religious susceptibilities of the people, except inasmuch as you addressed them as "sinners," asking them what would become of them on a particular day, presumably the day of resurrection. I have not, noticed any antipathy towards you on the part of the Natives. There was no sign of any disturbance at the time you were arrested.

What does all this reveal ? The officials speak in the language of "I think" and "we think." They are not certain of anything. They never heard the Natives abuse the Salvationists ; they never heard them utter anything calculated to provoke a breach of the peace ; only as Mr. Smith says "I do *think* there is something peculiar about the proceedings of the Salvationists which is *likely* to attract the hostility of the Natives." How clear, conclusive and convincing ? They think that something is likely, and upon this *thinking* and upon this *likelihood*, they base their arrogant pretensions to trample upon liberty and the rights of conscience.—Could impudence go

further? Of late, however, we have heard notes of glee resounding from the official side. The other day a number of Mahomedans actually entered the tents of the Salvationist and damaged some of their things. Is not the prediction of the officials verified? Yes, their prediction has been verified, and ours also has been verified. We knew that this open instigation to the Mahomedans to attack the Salvationists would lead to an actual experiment of the kind, and some Mahomedans have taken to the fun. If the matter ends so far, we shall look upon the proceedings of the police with nothing but contempt; if it leads to other troubles, why, the Bombay police will receive nothing but the curses of the community. But in no case will it receive credit for sagacity and common sense. We hope that public opinion will be strong enough to neutralise the silly attitude of the Bombay Government. The Town Hall meeting of yesterday will, we are sure, give the tone to future comments on the part of our countrymen. The action of the Bombay Government has somehow shown us that we live under a despotic rule—a rule, which, however generally just and upright, will not spare us if questions of right and race come to disturb the equanimity of a ruler. Unless promptly checked by authority or public opinion, the game will go on and it will be believed by the people that our life and limbs may be sometimes jeopardised even when a liberal ministry is in power and even when Lord Ripon is Viceroy.

Paras.—

Calcutta, Sunday, October 22, 1882.

SPECIAL prayers were offered in the Sanctuary during the week just closed in connection with the

prevailing national festival of the people. The Minister proscribed the idol-worship in Durga Puja, and expounded, vindicated and enjoined the true spirit of this great festival. Durga as the Mother-side of God ; Durga as the heavenly Goddess Herself, not an incarnation ; Durga as the Asur (Satan) destroying Deity ; Durga with four companion deities, Lakshmi, Saraswati, Kartic and Ganes,—these were all clearly and minutely explained, while the idolatry and superstitions of the Puja were unsparingly condemned.

SYMBOLICAL DURGA-WORSHIP.

SUPREME MOTHER.

Durga.

PROSPERITY

Lakshmi.

PEACE.

Ganes.

Vanquishing and Slaying.

SIN.

WISDOM.

Saraswati.

STRENGTH.

Kartic.

Calcutta, Sunday, October 29, 1882.

THE BUILDER AND HIS MATERIALS

THE New Dispensation may be likened unto the man who builds a large structure, but has materials placed in his hands in abundance which he may use as he finds necessary. He has not to create, but to choose materials. He knows God creates, and suffers nothing to be but what has its excellent use. He always watches and waits for the opportunity to find and make that use. Man's nature and man's faith furnish us with everything we may need to draw him to his God. The unwise man tries to carve out a religion from his own imagination. The wise man manipulates human nature. Here in this country we live among the Hindus ; the Hindus are a religious people. Their faith is based upon great spiritual conceptions which by reason of their ignorance, they do not understand. For instance there is the conception of Motherhood, embodied in Uma, Umba, Durga, so peculiarly adapted to Hindu instincts of piety. There is the conception of divine fostering love, embodied in Vishnu, and all his incarnations, calling forth the tenderest sentiments of Bhakti which the Hindu religion inculcates. The man of the New Dispensation finds all these spiritual materials ready at his service. Hinduism, Christianity, Buddhism, Mahomedanism are full of them. In fact the whole atmosphere of religion is saturated with these elements of faith, piety, and holiness. The man of the New Dispensation works upon each material thus found out in the life-giving spirit which the force of God, revealed by theism, imparts into the heart. He turns idolatrous festivals into holy theistic festivals. He transforms idolatrous usages and forms into pure spiritual ordinances. He utilizes and spiritualizes

national modes, national ideas, national ceremonies. The traditions of the world are his traditions, but he feels bound to make them national and pure. The sacraments of the mankind are his sacraments, only he must interpret them according to the spirit and the needs of the century and the generation. He knows that the foundations of all great things are laid by the Omniscient Himself. He will have to build thereon with a new spirit, renovating all the materials which God has given him. Like a wise master-builder he constructs with discretion, care and insight. He knows where to dispose of what material, where a foreign article will add to the beauty and strength of the structure, he never hesitates to lay it on. Where a national style is most seemly and durable he relentlessly discards outlandish imitation; where a singular, quaint, or eccentric method is necessary to characterize the individuality of the work he has the firmness and courage to adopt it. When all precedent, all tradition, all sanction, all public opinion must be set aside to obey the direction of the moving Force within, the man of the New Dispensation acts in defiance of the whole world. Hence he seems at times to be dangerously near to this religion, and sometimes to that. He is accused of Hinduism, and equally accused of Christianity. Men behold all manner of eccentricity in him. But he steadily and for ever follows the laws of his own being. He builds as the spirit directs him. Men clamour and say there is no method in his construction. But he confidently leaves his work to posterity and to time. There is marvellous harmony amidst the apparent ununiformity.

Paras.—

THE lamb and the lion never dwell together in the world, nor will they ever do so. The serpent and the dove will never be friends. But they *do* dwell together. Where? In the heart of God's apostle. There you see innocence, gentleness, humility and love as the lamb and the dove. There side by side you see strength, fearlessness, sagacity, energy, and indignation as the lion and the serpent. Approach him with tenderness and gentle confidence, the lamb and the dove come out to play with you. Approach him with falsehood, unrighteousness, vain or hypocritical boastfulness, and you will hear the roar of the lion. Verily the *satya yug* or the Kingdom of Heaven is in the heart.

Calcutta, Sunday, November 5, 1882.

ADDRESS TO THE RUPEE.

THOU white mystic circle, the excited souls of men and women dance around thee as the mad witches round the ring of fire in night time. I will fly far from thy necromancy.—Thou false shining surface, whom every touch defiles, thou glaring disc with the woman's face on thee, seemest thou not to reflect every pleasure and desire that is in man's frail fickle heart? Yet every glow-worm joy which thou buyest turns into slime and stench in the hand which grasps it. Let me beware of thee—Thou art every body's prisoner, perpetually sent from jail to jail, yet thou dost imprison all thy jailors, holding their hearts in bondage, while they hold thee in nominal possession. I will ever try to remain free from thy

arts. Thou wheel of fate, whoso rides on thee once, knows never more the end of his journey, rolling from fears to hope, from hope to fear again, to endless cares, to sudden destruction, to giddy elation, all all equally vain, till death snatches him for ever beyond vanity. Touch me not, tempt me not. Thou the price of all sin, the bribe of all falsehood, the way to all guilty indulgence, the father of all vain-glory, thou who shuttest even the needle's eyes in the rich man's passage to heaven, avaunt, avaunt! :—Yet turn to the other side. O thou well-earned and reward of the poor man's labour, thou feedest my children, blessest me with food and medicine. I never sought thee, yet I found thee when I was in want. I know not who sends, and from what hands thouallest upon my house, as the dew upon the grass. I wish to spend thee for that for which I spend myself, the love and service of God. I labour like the honest workman not to earn thee, but the blessing of my Father. And in finding the latter who ever lacked true wealth. Promote all noble activity, all charity, relieve all suffering, console the wretched, O Rupee, and even thou too wilt have accomplished thy mission.

LOYALTY TO THE CAUSE.

WE want men's sympathy and love. But we never mean to conceal or compromise the character of the New Dispensation. We wish to love and feel for religious men to whatever sect they may belong. But we never mean to delude other creeds with the belief that there is anything like identity between them and ourselves. We do not want to be harsh, destructive, or hypercritical. But we strongly set

our faces against creating any false impression by soft words, and outward agreements. The humblest follower of the New Dispensation is not ashamed of the eclectic character of his religion, of the prophets of all countries in whom he believes, of the scriptures of all nations, of the leaders and apostles of his own church. He bears the most active good will to all religions and all communities. But he is never ashamed or—afraid to sympathize with the most bigotted Hindus in the presence of orthodox Christians, nor with the most bigotted Christians in the presence of intolerant Hindus. Today he publicly takes part in the Christian religious procession, tomorrow he offers a reconciliation of the Vedas and Puranas, on the third day he rationalizes the Durgapujah, and on the fourth day he publishes a book on the saving doctrine of Bhakti as preached by Chaitanya. One day he celebrates the Lord's Supper, and on the next day he performs the ceremony of *Hom*. It can not be said that before the critical eye of the public he ever conceals or compromises the universal character of the faith. This bold and apparently eccentric course has procured great unpopularity for the New Dispensation in some quarters, and much popularity also in other quarters. We have accepted both with thankfulness, and have been benefited thereby. We have never feared or quarrelled with the unpopularity so as to lose the tranquil firmness of our faith for one moment. Nor have we courted or lusted after vain popularity so as in the least degree to keep back the eternal truths of God's Dispensation. We mean to persevere in this course to the end, and call upon our apostles to do the same. We have no fear to vindicate the universal all-embracing nature of the New Dispensation. The wrath of men does not overcome us. The sympathy of men does not weaken or intoxicate us. In all

circumstances, and before all men, we mean to stand firm by the flag of the New Dispensation which overshadows the whole world.

Calcutta, Sunday, November 12, 1882.

A MODEL BROTHERHOOD.

WHAT is the New Dispensation worth if it cannot establish a model brotherhood? There is no church if there is no true loving brotherhood, and religion in absence of the church is a mere sentiment and abstraction. What men call church is no church. There is so much discord, worldliness, formality, absence of faith and spirit, that this so-called church is a mere house of merchandise. The New Dispensation must reform all religion, and also all church. The former object has been carried out to some extent. The latter object has not been carried out to a desirable extent. The apostles of the New Dispensation are aware that there are serious differences in their midst, and unless these are reconciled and set at rest they cannot expect to enjoy the benefit of true brotherhood. And they mean to crush these differences. Let it be remembered that union among earnest religious men cannot take place but through unanimity in faith, practice of strong self-discipline and morality, and deep and true spirituality. If these be not the ground of brotherhood, we do not want their brotherhood. If love be not the result of faith, holiness, discipline and prayerfulness, we do not want that love. Who can deny the existence of ordinary brotherhood in the Brahmo Somaj? Who can deny the existence of good works, and love among our brethren? But we want brotherhood and love of another order.

We want holy and exalted brotherhood which makes sectarianism impossible. What we now have does not suffice to prevent the formation of sects. And here is the Rock which the New Dispensation dreads most. The Minister and the apostles are therefore most anxious to take measures which will effectually preclude the evil of the apostolic brotherhood being broken up into small parties and sects. To be forewarned of it, is to be forearmed.

Paras.—

THE Vow of Spiritual Partnership, mentioned in our last issue, comprises the following Injunctions for the wife, extending over a week, thus :—

	SUBJECT OF STUDY.	SERVICE.	GIFTS.
Monday	Christ.	Husband.	Gold.
Tuesday	... Buddha.	Parents.	Silver.
Wednesday	... Chaitanya.	Children.	Copper.
Thursday	... Mahomet.	Brothers and Sisters.	Cloth.
Friday	... Nanak.	Servants.	Rice
Saturday	... Hara Gouri.	Poor.	Medicine.
Sunday	... Jagnyabalka and Maitreyi.	Missionaries.	Wisdom.
Daily—Solitary meditation, Keeping the Sanctuary clean.			
Prayer and Communion,—Husband and wife together.			

THE disciples asked their teacher ;—Art thou so weak as to be wholly unfit to govern us ? Is it not thy incompetence that causes all this discord, lawlessness, degradation and moral laxity among the handful of thy followers ? How canst thou have our confidence when thou art so weak a ruler ? The teacher replied, —I hate and disdain the vulgar expedient of governing you with brute force or coercive despotism. Never will I treat you as cattle. By love and leniency ye shall be ruled. Ye can expect nothing but love from

me. Ye are not slaves, but freemen. Ye live under the reign of love.

THE Minister complains that sins and transgressions abound in our community, such as pride, selfishness, jealousy, uncharitableness, dryness of heart, worldliness, indolence, waywardness, &c. And he therefore suggests that a day of humiliation, mourning and confession should be observed by the leaders and the elders of the Church. After this is done certain rules of discipline should be imposed and strictly enforced. The apostolic brethren will be asked to set examples of the highest order of asceticism, humility, resignation and piety, and the entire body of devotees who form the congregation of the Sanctuary will be called upon to follow. The Upadhyaya will be ex-officio discipline-master. Each of our missionary brethren will have to submit to him a daily memorandum of mission work done by him. He will also have to declare that the food and raiment and house and bed he uses are given and sanctified by the God of Providence, and that he has not in his possession aught that the Lord has not blessed by His touch. He will also furnish an account of every pice which he may receive, over and above the contribution from the Mission Fund, from friends or relatives for his own benefit or that of his family and children. That alone which God gives to our missionaries through the Mission Office shall be considered His sacred gift, all else being unclean. It is also proposed to regulate mutual dealings and enjoin mutual servitude with a view to promote humility and lowliness of spirit.

Calcutta, Sunday, November 19, 1882.

THE DAY OF HUMILIATION.

YESTERDAY was a day of mourning and humiliation among our devotees. Early in the morning the penitent apostles after prayer invoked the spirit of John the Baptist to teach them true repentance and fit them for the kingdom of heaven. There is no contrition, no conversion without John. He who said to the Jews, Repent for the kingdom of heaven is at hand, must preach the same Gospel of repentance to every individual believer. With the name of the Baptist, therefore, on their lips, our brethren solemnly entered the day of penance. They put off their shoes, and laid aside mirth and merriment. They became as menials unto each other. Ten times in the course of the day they approached the Lord, and in solitary communion uttered brief ejaculatory prayers. The Manager of the Mission Fund, their guardian, who brought to them and their families their daily rice, they reverently acknowledged and accepted as their father and promised to regard him with filial trust and obedience. The day's proceedings were wound up with Kirtan in the Sanctuary.

THE GOD OF JOY.

WE agree with the Christians in many things, we disagree in some matters. It is good for both parties to know their mutual sympathies and antipathies. Whatever the essential creed of Christianity may be the bulk of the vast Christian community in the world seem inimical or indifferent to a particular attribute of

Divinity to which we attached the greatest importance. We mean God's joyfulness. Almighty, All-wise, All-merciful, All-Holy, these attributes are recognized more or less by all religious denomination. But the West seems reluctant to invest the Deity with joy and felicity, and does not readily give its assent to the proposition, God is All-happy. To us the Lord of heaven and earth is Infinite joy, as He is indeed Infinite Wisdom and Power. In fact joy is psychologically inseparable, from our conception of the Supreme Spirit. He is not God if He is not joy. A melancholy sombre Deity is a fiction. Nor can we bow before that imaginary stone-like Deity wherein is neither joy nor sorrow, but only infinite unconsciousness and insensibility. True it is that God is not like man subject to the vicissitudes of pleasure and pain but Perfect Joy is not human, but divine. If we think of the Absolute and Unconditioned, we *must* conceive Him as infinitely happy. There is no escape from this logical and moral necessity. Not only do we believe this as a matter of doctrine, but our daily experience verifies our faith. To look at God is to bathe the soul in a flood of serene light. To speak to God though only a word of praise and prayer is rapture indescribable. To love Him as our Father and Mother is to realize the very Baikuntha of joy in our inmost heart. We enter the prayer-room with sad dejected hearts ; we come out cheerful and buoyant souls. In such a God we rejoice abundantly. May we rejoice ever more !

Paras.—

IT must have struck thoughtful observers that the idea of the Trinity lies hid in the image of the Durga which the Hindus worship with such enthusiasm every year. Durga is the Mother, the Supreme Deity, the

Creative Force or Shakti, responding with the "Father" of Christian theology. Saraswati is the "Logos," Wisdom, Reason incarnate. The other companion Deity is Lakshmi or Sri—Beauty, Prosperity, Joy, the Hindu's "comforter." How long has the pious Hindu quietly rendered homage to the Trinity, the Sat-chit-ananda, without knowing its real meaning!

THAT excellent Persian work, *Moulanaarom*, contains thoughts and sentiments of a high order, which show clearly that Mahometanism, though despised and hated, has in it a rich collection of Divine truths. Let us take the following passage :—

The Lord said to Moses, I have exalted thee with my radiance. I, God, am laid up, and thou didst not come to me. Moses answered, Holy God, Thou art perfect. What does this mean? Lord, explain unto me. Thereupon the Lord said again, I am ill, why didst thou not mercifully inquire into my health? Moses said, O Lord, Thou knowest not disease and art not wasted. My intellect is confounded. Do Thou untie this knot. God said, verily my chosen servant has been laid up, I am he. Realize this clearly. In his health is my health, in his illness is my illness.

He who desires the company of the Lord must seek the company of goodmen. If you are cut off from good company you die, because you are only a small fragment and not perfect. The devil removes men from the company of the righteous, and thus making them defenceless cuts off their heads. If you are removed from good company, you are verily removed from God's company. Go, rest under the shelter of one, who has been accepted by God, and the Lord of the heart will deliver you. If you travel into a foreign country be this your aim, if you live

at home be not indifferent to this. Like the Fakhta [a species of dove] day and night cry ku, ku, ku, [where, where, where]. Go from path to path, from door to door, seek, seek, seek. Never turn away from the righteous.

THE *Indian War Cry* publishes the following epistle of the Minister to Major Tucker of the Salvation Army in Bombay :—

MY DEAR SIR,

In acknowledging your kind message I am delighted to observe that you so generously appreciate our humble sympathy in the hour of your trial and trouble. Such fraternal sympathy as we have given you in spite of wide theological divergence is the tribute which every man owes to God's persecuted servants. You have been most unkindly and unjustly persecuted, because your love for God and Christ exceeds the limits of conventionalism. And as you have been prosecuted and harassed in the name of the Indian community, it is incumbent upon every Indian emphatically to assert that far from having any sympathy with your prosecutors, he is ready to protest against the cruel and unjust treatment to which you and your co-adjutors have been subjected. Against this treatment are arrayed both the law of the land and the spirit of the Hindu nation, while the religion of Christ blushes as it looks upon the humiliating spectacle of Christians in high places trying the faith and patience of their poorer fellow-Christians. Thank God, the better classes of the native community here have publicly vindicated themselves by a clear and decided protest. It now remains to be seen how India's noble-hearted Viceroy will deal with their

considerate appeal in your behalf. Will he not uphold toleration? You have wisely resolved not to resent. Forgive and forbear, and meekness will triumph in the end. Accept for yourself and your comrades our fraternal love and cordial good wishes, and,

Believe me,
Yours ever,
for the establishment of the
Kingdom of Heaven in India,

KESHUB CHUNDER SEN.

Calcutta, Sunday, November 26, 1882.

WHY IS THE MINISTER UNPOPULAR.

BECAUSE he would not have the term Guru applied to him and prefers to be treated as a servant, a brother, a friend, and a fellow sinner.

Because he is always raising the standard of a religion and morality higher and higher and enjoining upon his people greater austerities, larger love, deeper devotion greater righteousness, and purer self-denial.

Because he is not partial in his attachment or attention to those about him, and has no favorites, but treats all alike.

Because he is not pleased with those who work under him, however high their talents and indefatigable their services.

Because he is too lenient and soft-tempered, and will neither govern nor judge, nor punish. He is taken advantage of by everybody; he may be abused, maligned, disobeyed, defiled, and kicked by the lowest and the least.

Because he does not eat meat, does not drink wine, and does not smoke, and therefore he repels instead of attracting followers.

Because he never follows man's counsel unless they can prove it to be a direct injunction from above.

Because he wishes to revive obsolete faiths and practices and reglorify dead saints and prophets whom the world has long since dismissed.

Because he would not have among his congregation men who denieth a single revelation or a single prophet of God.

Because he insists upon a too high standard of forgiving love towards enemies, and can not brook any forms of resentment or antagonism on personal grounds.

Because he seldom gives authoritative advice or decision, but refers inquirers to God Himself, and insists, on the settlement of all differences and disputes by prayer.

Because he wishes that no body will follow him, but that everybody will learn as he has learnt, and follow the inspiration and counsels of that Living God whom he follows.

THE TWO POLES.

ABOUT this time two years ago, we welcomed to our city the members of the Oxford Mission. This year cordial greetings have gone forth to Bombay to hail the members of the Salvation Army. These two sections of Christ's Church vastly differ from each other in doctrine as well as discipline. Nevertheless in according to them our fraternal sympathy, we are guilty of neither anomaly nor inconsistency. These two bodies represent the two poles of the Christian

mission, and in honouring Christ's ambassadors we feel bound to do honour to both. The Oxford Mission represents education and scholarship, thought, and erudition. All its men are educated men who have received University training. Its leader is an ex-Principal, first in classics and deeply imbued with modern literature and science. Its lectures and addresses, its books and tracts are addressed to the cultured classes in India. Its work is among the higher ranks of society. It appeals to the intellect; it seeks to convince the understanding. It reasons, and presents arguments. To understand the Salvationists you have to reverse the picture. They represent not scholarship but enthusiasm. They are recruited not from the Universities, but from humbler spheres of life. They are not men of thought, but men of feelings. They are not sedate, but impulsive. They are not Christ's civilians, but Christ's soldiers in military uniform. They do not argue, they ignore ratiocination; they rouse men's feelings and excite their impulses. Their work is chiefly among the mob, the outcasts and the fallen. They seek to take men's souls by storm. They catch and quicken the heart. They carry the message of God's love to drunkards and harlots, thieves and robbers and try to reclaim the very dregs of society. They humble themselves to the dust in order that they may reach the humblest and the poorest. Their words and gestures, their preaching and music, though repulsive to refined and cultivated tastes, are suited to the instincts and tastes of the "vulgar." We have respect, genuine and profound, for both these classes of Christ's messengers. Each has a work to do in God's vineyard. We honour both, and we welcome both in the name of God and His son.

Paras.—

THERE are five forms of adultery, said the Minister, in one of his recent prayers. The transfer of woman's affection from the husband to another person is what is universally recognised and condemned as adultery. But there are other forms of it which are equally culpable. The believer who does not recognise God as the soul's husband and master, but sells his loyalty and devotion to the world is guilty of adultery. Another kind of adultery compromises Heaven's doctrine and dispensation with the low teachings of the earth. There is also prostitution and adultery in turning away from Heaven-appointed leaders and captains and secretly offering our allegiance to a hireling. The last form of adultery is to be found in that wide-spread unchastity which leads men to divide their attachment and love between the church or the heavenly community to which they belong and the outside world. May the New Dispensation spread chastity and exterminate all manner of adultery.

MEN of rationalistic view are extremely sensitive in regard to prayer. Anything like devotion or worship they abominate. One prayer a day is to them repulsive enough ; that men should pray again and again is to them an evil simply intolerable. If you say grace before dinner, if you pray before starting on a long journey, if you pray on the erection of a new house, if you pray at the commencement of a musical entertainment, these infuriated rationalists are sure to come down upon you. What ! prayer during meals and in the midst of secular affairs ?—They exclaim. They would overlook a hundred

offences and would not mind if you stole or committed perjury, but these unreasonable prayers they would not tolerate. A number of earnest souls in India, actuated by a sincere desire to repress immortality and atheism, embody in a drama the character and career of a converted sinner, and then enact the piece before their assembled countrymen. Naturally enough they invoke Divine blessing upon the holy enterprise. As was to be expected the intelligence exasperates the narrow minded rationalists in England, and one of them has the temerity and effrontery to laugh at this dramatic prayer. He gnashes his teeth because devout men can be so vile as to convert the stage into a temple. He is a saint and thinks himself to be above prayer. If these sinful Indians are so corrupt and depraved as to pray on every occasion, must he not swear and curse? His admonition, published in the columns of the *Inquirer*, is a piece of putrid scepticism from which every prayerful soul must turn away in sheer disgust.

Calcutta, Sunday, December 3, 1882.

PARTIAL GROWTH.

It is to be regretted that the disciples of the New Dispensation do not care to realize it in all its bearings. They aim at partial development and growth. They cultivate only particular aspects of faith and character, and take up only such lines of thought as suit them best. The result is that the higher and more difficult principles of our Church are neglected, cherished errors and long-established impure habits are not abjured, and each attains a standard of character beyond which there is neither progress nor

aspiration. Very few, even the elders not excepted, seem disposed or able to seize the many-sided creed of the New Church. The minister sorely feels this disappointment, and sincerely wishes things were not as they are. He finds that some men cultivate charity and benevolence, others have no charity worth the name. Some are extremely devout and prayerful, others pray only at set hours and are given more to business than to worship. Among our missionaries and ministers some are rigid ascetics, others have no liking whatever for poverty. Some are preachers abroad, but have no household piety, no "altar at home." Some are angry, some jealous, some are proud, some selfish, and they retain their failings in spite of daily prayer and devotion. In some there is no Buddha, but only Gouranga. In others Christ finds no place, Mahomet holding almost exclusive sway. Such partial phases of religious life may be approved and even applauded by others, but to the Minister they are unacceptable. He insists on fulness and harmony of character. The central idea of the New Dispensation, the corner stone of its theology is this completeness, and is he not bound to inculcate and enjoin it? He must train up his congregation to this high standard of universal proficiency. He must impress upon them that as the Hindu is but a Kafir to the Mahometan so to the New Church the man of partial culture is an alien and an apostate. He who is exclusive, however pious he may be, is hostile to this Church. Every legitimate means ought to be employed to put down and prevent exclusivism. Will not the apostles and the elders admit the truth and co-operate with the Minister in this great work? Let faith and communion, purity and holiness, love and charity, domestic duty and asceticism grow together in our midst, and make the life of every votary a complete picture of true manhood.

THE FUNCTIONS OF THE CHURCH.

A CHURCH or a brotherhood is not merely a fact of the mind, but it is an outside reality. The household of God is not only a subjective idea, but an objective fact. The Church rules. Can an opinion which a man creates out of his own thoughts rule him? Every man forms his own opinions about the Church of God according to his own tastes and convenience, and wants to be as it were his own Church. But the household of God, which is the embodiment of his will and providence, too often contradicts our tastes and convenience. He that is ready to sacrifice both to be true to the Church is a man of the New Dispensation. The Church promulgates doctrines. Can every individual man be the promulgator of his own doctrines? Every man has his own conceits and fancies, and idiosyncracies? When the Church contradicts them, there must be full and immediate obedience. The Church is the fountain of liberty and knows where to bind and where to set free. The Church is the authority which must settle all disputed points, and dispose of every final appeal. Individual men may be swayed by individual prejudices, and decide unjustly. But the Church is many-sided, and represents every phase of sympathy and impartiality. The Church therefore can have the only authority that will establish harmony amidst the conflict of personalities. The Church lays down disciplines which are applicable to all, and applicable to every man according to his capacity and tendency. If men like to propose for themselves personal disciplines and modes of life, let them do so, and carry their asceticism to as high a pitch as they wish. But the Church will lay its own disciplines for Universal adoption. And these no man shall set aside. The Church is the source and director of all missionary

agencies. Operations for the spread and conformation of the religion of the New Dispensation must be inaugurated, maintained, and directed by the Church. Every individual is welcome to devote his powers and energies to missionary work, but this work must be sanctioned, blessed and consecrated by the Church. The principles of missionary life and work must be entirely regulated by the spirit which is embodied in the church. The Church must thus be constituted into an independent and powerful reality competent to rule, instruct, discipline, guide, and wage war with every form of untruth and unrighteousness.

Paras.—

RULES of conduct are exceedingly hard if viewed and practised without love in the object for which they are laid down. They are most easy if taken and and practised in the spirit of love and confidence. Love makes slavery itself an agreeable occupation, while hatred wrecks itself on every straw which opposes its course.

RELIGION, like every other kind of wealth, increases by currency and trade. He that gives much, also receives much. His outlay returns to him with four-fold interest. He that risks makes very extensive profits. He that runs into the danger of ruin, often comes back with heaven and immortality at his disposal. Export and import religion regardless of land and race. Have no monopoly, encourage no protection, never keep your capital locked up.

THOSE who accuse Mahometanism of narrowness and fanaticism will feel refreshed to read the following text in the Koran which in liberality and catholicity stands unsurpassed :—" Verily among those who are Mussalmans, those who are of Moses, and those who are of Jesus, and those who are irreligious, whoso establishes his faith in God and the next world and performs righteous deeds, will have his reward from God ; such men have no fear and they will not suffer." —*Koran Bakrsura.*

WHOM does Hinduism recognise as *Guru* ? The question may be answered by reference to the etymology of the word in Sanskrit. The root of the word is *gri*, which means to *throw up* or *utter*. He who makes others give up ignorance and sin or utters words of wisdom is a *Guru* or spiritual instructor among the Hindus. The former meaning indicates the more exalted office of the *Guru*. He not only gives precepts, but is instrumental in delivering men from error and impurity. The true guide is he, who *girate ajnānam*.

THE prayer of the New Dispensation Drama against which rationalistic scoffers have been scoffing so heartily of late is as follows :—" May our Mother, the Goddess of Wisdom, who gladdens the hearts of sages, descend on this stage of the Nava Brindavana. We are engaged in enacting the dispensations of Divine love, for the welfare of our mother land. May we by the grace of the Spirit Mother awaken pure thoughts in the hearts of those assembled ! May the touch of Her holy feet convert this stage into a

sacred place of pilgrimage !” There is nothing in this humble and earnest prayer to which the truly devout can take exception. Yet to the freethinker it is an abomination.

CHRIST as the Son of God is our brother. We therefore, entreat the Christian community to apply to him the designation of brother more frequently than they seem inclined to do. Is it not easier and sweeter to realize Jesus as our brother than, as the Son of God ? Surely as a brother he is nearer and dearer to us. How often did Christ himself speak of his disciples as his “brethren !” Take the following passages :—“In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me.” “Then said Jesus unto them. Be not afraid ; go tell my brethren that they go into Galilee, and there shall they see me.” “Go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God and your God.”

Calcutta, Sunday, December 10, 1882.

IMAGE OF GOD.

WE profess to be every one of us a man, but before we pretend to be such, we must pause and deliberately consider whether we are really so or not. They say man is the image of God, as a son is the image of the father, so to be a man is to be the image of God. But who among us can boldly assert that he is the image of God—the God of truth, knowledge, love, holiness, and joy infinite ? None save Christ

can say so, and none save he is man. He alone is the true image of God, the Son of the Father so to be a man is to be a Christ, the true representation of the Heavenly Father on earth. Now we see we are not men, so long as we are not Christs, the images of the Father in Heaven. Certainly, we were made after His image, we were furnished with the seeds of those faculties that make a Son and that are in the Father Himself, and the power of making them grow by culture was also given unto us ; but we have not applied our power, and so the seeds have almost worn out and weeds have grown all over the soil and have thus checked the growth of those seeds. And now, when the soul has almost become a jungle instead of a smiling garden, it will not do merely to sit idle and talk of manhood, but we must labour hard, and cutting down the weeds of sin and iniquity we must cultivate the soil of our hearts most diligently and apply fresh manure, so that the seeds of truth, knowledge, love, holiness and joy may grow therein and our life may present the beautiful picture of a smiling garden, the true likeness of Heaven on earth, of God in man. So let us try, let us labour 'heart within and God o'er head' and then we shall be called the children of the Highest.

THE PIOUS VICEROY.

THE pious and noble-hearted Viceroy whom the Empress of India has sent out to rule us in India has graciously determined to revive our indigenous civilization, and give us the great boon of learning to rule ourselves. With this object he has made it a point to visit primary schools wherever he has been in his tour from the hills to Calcutta. He has

repeatedly taken the trouble to penetrate into villages, and examine the records and accounts kept by the rural headmen. Very few Governors-General have done it since the days of Hastings and Bentinck. We have not much to do with the political significance of such acts. To us they are full of moral and religious significance. The people are compelled to recognize the graciousness and sympathy of motive that leads to such unprecedented conduct. We for our part can assure His Excellency that there is good deal that is indigenous to India which, if incorporated with European ideas and models, will make the English Government even a greater blessing to the country, than it has hitherto proved. A religious ruler like Lord Ripon is in a fair way to effect that incorporation. If His Excellency will listen to one suggestion that we venture to offer, the present course of action adopted by him will produce incalculable good. Lord Ripon should associate himself with some philanthropic and experienced Native gentlemen who have been engaged in the work of doing good to their own countrymen. It is not unnatural to expect that these people may lay down views very different from the official utterances which just now necessarily regulate his opinions. They may also be able to interpret His Excellency's wishes to the people with much greater effect than can be expected from the officials. In Calcutta every important community can furnish one or two men competent to discharge such functions. May Providence so regulate the conduct and sentiments of the present Viceroy that he may reconcile Europe and India in indissoluble moral and social union.

LAKSHMI.

LAKSHMI means Sri or Beauty. It suggests and signifies every form of beauty and order, material and moral. The beauty of the body, the beauty of the mind, the beauty of household economy, the beauty of social happiness, the beauty of universal peace, all these are included in the comprehensive scope of the word Lakshmi. Is it health or cleanliness, wealth or fortune, you speak of? Is it method, arrangement, concord, unity, good government? Lakshmi represents all these. She is the giver of all manner of prosperity and happiness, personal, domestic, social, political. She gives to individuals and nations every kind of material and spiritual blessing. She is rice, she is wealth, she is virtue, she is felicity. She is the joy of the countenance, she is the joy of the heart, she is the joy of the home, she is the joy of the nation. The birth of a child, the acquisition of wealth, the erection of a dwelling house, plentiful harvest, thriving trade are all due to Lakshmi's propitious influence. If your house is not tidy, you have sinned against Lakshmi; if your person is unclean, if your things are not properly arranged, if your expenses outrun your income, if you are extravagant, if your manners are uncouth and rough, if your children are ill-behaved and quarrelsome, if the ladies of your house speak with loud manly voices, if there is no peace in your family, if your cattle starve and there is accumulated dirt in your stables, if your garden has grown into a jungle you are sure to be called a *Lakshmi-chára* one whom Lakshmi has repudiated. In Lakshmi's theology cleanliness is not next to godliness, but cleanliness and godliness are one. Blessed are they who worship this Goddess in spirit and in truth! Honour to the Hindu who has thus symbolised in one word all that

is best and goodliest in the world of matter and mind. By worshipping this one attribute of God, the Hindu devotee attains both temporal and spiritual welfare. Let us turn away from the idol, and worship the Spirit Lakshmi, our Holy and sweet Mother.

THE MAN OF THE NEW DISPENSATION.

MERE prayers and struggles without a definite ideal generally prove fruitless. Man reels and staggers, turns to the right and to the left, in spite of his loftiest devotion and holiest endeavours, unless he is steadied by the attraction of a fixed object of pursuit. Let us fix our destination, and the vessel of life glides steadily towards it. The followers of the New Dispensation ought to keep constantly before their mind's eye, the ideal Man of the New Dispensation. The Minister wishes and suggests that wherever our brethren assemble for daily worship the picture of the ideal Man should be clearly set forth and his attributes and qualifications repeated day after day, as then the congregation will bear in mind their distinct mission and earnestly strive after it with singleness of purpose. As the priest reads, the members of the congregation shall say, Ay or Nay, in their hearts according as they have realized or not the particular virtues enunciated in the text. The following description of the ideal Man is recommended for general use ;

[The priest :—Dearly beloved brethren, these are the virtues of the Man of the New Dispensation. Say, if ye have attained these virtues.]

I love and honour woman as the daughter of God, and cherish no unchaste thought or inclination.

I love and forgive my enemies, and provocation never makes me angry.

I rejoice in the prosperity of others, and am not jealous or envious.

I am humble and lowly, and there is no pride or vanity in my heart, neither pride of rank, nor pride of wealth, nor pride of learning, nor pride of power, nor pride of piety.

I am an ascetic; I take no thought for the morrow, I seek not, I touch not the earth's treasures. Only that which comes from Providence I receive.

I serve those entrusted to my guardianship to the best of my ability, and always strive to train my wife and children to righteousness and devotion.

I am just and give every man his due. I pay bills and wages in due time.

I speak truth and nothing but the truth, and hate all manner of lying.

I am kind to the poor and anxious to relieve suffering. I contribute regularly to charities according to my resources.

I love others and labour always to promote the welfare of mankind. I am not selfish.

My heart is set on God and on things above. I am not worldly-minded.

I believe in One God and wholly discountenance idol-worship.

I believe in universal brotherhood and do not recognise caste.

I value and accept truth in all sects and in all scriptures, and am above the sin of sectarianism. I believe that truth and holiness are confined to no church.

I believe in all the dispensations of God and in all the prophets and saints through whom He has spoken at sundry times.

I believe in science as God's revelation, and hate everything that is unscientific.

I always cultivate the eclectic religion of the

New Dispensation in its many-sided aspect,—love, communion, asceticism, wisdom, work,—and never seek any one of these to the exclusion of the rest

To Christ and other masters I am intensely loyal. To faith I add personal attachment and reverence.

I am always trying to establish in myself and in the world the harmony of all creeds, the science of religion.

I have seen my God, and heard Him, and am exceedingly happy in Him.

WHAT the Rev. Joseph Cook thinks of our Minister will appear from the following extract from an American periodical :—" My first lecture in Calcutta was on 'The insufficiency of mere Theism.' I did not spare the system of thought of Mr. Sen, but I confess I admire the man. If theism is put forward as complete for itself, and as a rival to Christianity, it must of course be criticised ; but I think that Mr. Sen himself, as distinct from his scheme of Theology, is to be treated with tenderness, and deserves the prayers of the Christian church. He calls himself a *uni-Trinitarian* ; but I find myself compelled to classify him at present as a *Quaker-Unitarian* in a Hindu dress. He has a doctrine of the inner light that reminds one of the best of the Quaker mystics ; but his views of the person of our Lord are certainly not more nearly orthodox than Channing's. He depends for his knowledge of religious truth on religious exercises continued through three, four, and sometimes five hours a day. I thoroughly believe him to be an honest and devout man. My feeling is not that he should pray less, but that he should study more."

Paras.—

THE following interesting epistle, addressed to the Minister by the Rev. G. Onseley of Brighton, contains words of cheer and sympathy, which our brethren of the New Dispensation will be glad to read:—

Reverend Sir,—I have just seen in the Brahma Year Book the account of your work. Thanks be unto God who hath raised up his servant in these days to restore His holy Temple and His beautiful worship. In truth and beauty it is being established. I read with regret the aspersions on your work, but to me it is high commendation. May the Eternal prosper you. To me in my quiet study the same thoughts have come. I send you copy of a hymn or mantra which for some time I have written, which will show you how the same spirit is guiding me. . . . I am ignorant of much of your good work except what I hear through the Year Book, and therefore would be greatly obliged to you for a few lines to explain the constitution of your Church, which embraces all Gods and Goddesses of the nations as only different modes of expressing the One Truth. So it is, and the many fragments of the broken mirror you have gathered into one whole.—I am dear Reverend Father, Yours most sincerely,
G. P. ONSELEY.

ABSTINENCE from meat and wine is among the cardinal doctrines of asceticism. At least so we think. To those who do not care for asceticism and who profess the ordinary standard of righteousness accepted by the world at large, even to these men we would commend vegetarianism and temperance upon grounds of health and simple morality. Let every man try to lead a life of simplicity and self-denial and be an ex-

ample unto others. The more widely these principles are adopted the better will it be for individuals and nations both as regards physical health and moral character. It gives us great pleasure therefore to see that there is at the present moment an attempt to push on both these movements in India with something like new zeal and organized energy. We hail the Blue Ribbon movement, and rejoice to hear that it will be soon extended to the Native community. Mr. Hume's published views regarding the importance of vegetable diet seems to be already on the way to a practical enterprize. An earnest-minded correspondent takes up the hint, and thus writes to the *Pioneer* :—" Now my main object in writing is to suggest whether something cannot be done to find out those in India who think with you, to form some bond of union, diffuse the literature of the subject, and organize means of procuring simple foods, and informing those concerned what indigenous products to use, and how. This would be an immense boon to many who are already with you in practice, but who, like myself, are laboring under great disabilities as to what to eat, and how best to procure and cook it. Not only so, but many who are wretched sufferers from improper eating would learn a better way. Could not a branch of the English society be formed, and could not their periodical (*The Dietetic Reformer*) be got out as an Indian edition, with some pages added here of matter peculiarly suited to Indian conditions?" We have no doubt the Vegetarian Society in England will heartily welcome the project, and lend their co-operation.

Calcutta, Sunday, December 17, 1882.

The plans set on foot by the Indian Reform Association for the promotion of high education among

Native ladies has produced decidedly satisfactory results. The Syndicate has received 32 applications for approaching examinations. Of these two are for the Senior Certificate Examination and five for the Junior. The remaining candidates take up special subject, such as Laws of Health, Cooking, Music, Original Poetry, Ethics, Needle-Work &c. The candidates may be thus classified according to their religions :—3 Christians, 10 Hindus and 19 Brahmos.

ADVERTING to the representation of the New Dispensation Drama on the Stage a Unitarian paper thus remarks disparagingly :—" Had Luther, Wesley and others taken to the stage we would not have known their names this day." Our idea is that in that case we would have all taken to the stage, for small men invariably follow great minds. It is an historical fact that the great Chaitanya, than whom India has not produced a greater prophet or a holier saint, took to the stage and himself played a prominent part. Has his name disappeared from history, or is he less respected, because of his association with the drama ? The fact is, it is wrong to apply to us, Indians, Western standards of thought and action. If our Unitarian brother of the *Christian Life* will come over to Calcutta he will see how hundreds of thoughtful men rush with eagerness to see this new drama on the stage, and are moved to tears as they look on the impressive scenes and the life-like acting.

Calcutta, Sunday, December 24, 1882.

THE PROPOSED VEDIC SCHOOL.

It is proposed to open a Vedic School in the Metropolis. The decadence of the ancient literature of India has made the Vedas quite a sealed book to the present generation of our countrymen, and few have access to the sacred treasures which lie buried in those repositories of national faith. Surely there is a great deal in the Rig and other Vedas which can enlighten and sanctify even the educated youths of the present day. In fact these sacred books contain the earliest inspiration of the Aryan races which has for centuries moulded and regulated their life and character, their homes and institutions. The revival of Vedic lore must therefore be regarded by all sincere patriots as a matter of great national importance and worthy of all possible encouragement. The proposed Institution may be a small beginning and it may fail, for want of ostentation, to enlist extensive, co-operation. Yet the movement is hopeful, and may, under Divine grace, develop in time into a great enterprize. We prefer reality to display. If there is enough earnestness we have no doubt that the undertaking, however humble at first, will prosper and last. It is proposed to restrict the number of students at present to fifty, each paying only a rupee a month. An eminent Vedic scholar, Pandit Brahmavrata Samadhyai of Nuddea, has been engaged to teach. Instructions three days in the week, and hours that may suit general convenience will be appointed for the purpose. The object in view is not to get through the entire mass of the Vedas, but to expound such parts only as may be of general interest and importance. Instructions will also be given in Vedic rythm and recitation.

THE NEW TESTAMENT.

PROPHETIC teachings agree in the main. Yet each great teacher has his distinctive truth to deliver. Contending sects hurl at each other the contemptuous challenge "Produce the credential of your *new* truth you may possess." As if all freshness and vigor have forsaken God's world, as if the kingdom of the Spirit is a dull small circle endlessly repeating itself. Why is the New Testament new? The teachings of faith, purity, love, self-sacrifice, though truly exalted, have their parallel. What is the truly new element in it? The new Testament teaches that Christ is the Son of the Living God. The utter crucifixion of the flesh, the spiritual holiness which it teaches constitute the purity of the sons of God. The enthusiasm of love which it inculcates, which courts death and suffering to alleviate the evil of pain in others is the heavenly affectionateness of the Son. The faith and child-like trust that scorns to think of the morrow, but depends upon the Father for everything necessary for life and happiness, is the self-approving reliance of the Son of God. Hence we say that Christ did not come to teach morality, nor love, nor faith but all these teachings, and many more were included in the Sonship of God which above all he claimed, the law of well-doing, the law of humanity, the law of enthusiasm, the law of resentment, the law of forgiveness were component and homogeneous parts of the character of the Son of God. Nay this sonship involved within itself the very source of the law making faculty which adopts its deliverances to every occasion of duty and trial. It is not therefore enough to say that the New Testament teaches morality, or philanthropy, or goodness. If it is said that the New Testament teaches the sonship of God all have been said that need be. The Son takes away the sins of the world. We have all to

be the sons of God by acknowledgment, faith, and adoption. The wild olives have to be grafted on the natural tree to produce an abundance of the harvest of true sonship. We are the younger brothers and co-heirs of Christ, and are destined to share with him the crown of divine humanity. That is the new teaching of the New Testament.

Calcutta, Sunday, December 31, 1882.

PROTECT YOUR MORALS.

AGAINST the seductions of bad company, against the vices of rationalism, against the contamination of the worldly-minded, protect your morals. Against false refinements of the age, against the temptations of eating and drinking, against the wanton liberties between men and women recently come into vogue, protect your morals. Protect your morals against the leaven of money-getting, and hoarding money; against loose conversation and speaking evil of others. Protect your morals against the pride of intellect, against the pride of personal appearance, against the pride of opinions, against the pride of religion. Keep your morals against the meanness of personal quarrels, and party-conflicts. Against too much addiction to the attachment of family and children, and equally against disagreements and bad feelings in your family keep your morals. Against the evil of too much mirth and laughter, equally against the evil of too much false gravity and hardness of countenance carefully keep your morals. Against the seduction of reading improper, vicious books, being present at bad sensual performances guard your morals with jealousy. Against the intoxication of bodily health

and vigor, carnal knowledge, and worldly wealth keep your morals. Against the foolishness of too much freedom, of defiance to good and holy men, to authority, experience, wisdom carefully guard your character. Beware of self-will, self-assurance, and immodest courage, of giving offence and taking offence. Men of the New Dispensation be noted for purity of conduct, word, and motive.

THE eclectic doctrine of great men which the Church of the New Dispensation inculcates finds an echo in the Hindu scriptures. The following salutation to the saints and prophets who in different ages revealed Divinity, in whom God dwells incarnate, and through whom He speaks to the world at large, occurs in *Srimat Bhagabat* XI 30.

Dhayam sada paribhabaghnabhistadoham
 Teerthaspadam sivavirinchinutam sharanyam.
 Bhriyartiham pranatapala bhababdhipotam
 Bande mahapurushete charanarbindam

O Prophet, supporter of the humble, thou art worthy of contemplation, thou destroyest moral defeat, thou gratifiest the believers' wishes, thou upholdest all pilgrimages, thou art sung by Siva and Virinchi, thou givest shelter, thou removest the sorrows of thy servants, thou art the ark on the ocean of life, I bow before the lotus of thy feet.

Calcutta, Sunday, June 11, 1882.

THE APOSTLE'S CALLING.—I.

I AM called to awaken the world, and from my early boyhood before I joined any church or any community, I tried to awaken men. I had neither any congregation nor any followers then, so I addressed the passers-by ; without name, without method I spoke to those who walked through the streets, and they heeded me not. Then when I got a handful of boys to listen to me I tried to awaken them with all my might. Then when I had an audience I spoke with still greater zeal. Next I began to preach, and shopkeepers and the common people as well as the wise and educated, were the objects of my ministry. And now when almost the whole world has heard my voice, in city-quarters and riversides I try to awaken vast crowds who come to hear me. I will continue to call and awaken as long as my voice is left to me. I am called to form men. And this has been my earnest endeavour for decades together. Whoever come to me, I take charge of them. The formation of their spiritual character is the object of my absorbing interest. I do not want to be pleasant, I do not want to be unpleasant, I want so to behave to my brothers whom my Father hath given me that their character may be perfected, and all the good that is in them may be brought out. I see my God in every one who approaches me, and can therefore hate none, eschew none. I can never tolerate carnality in them, never overlook moral defects in them. But my calling is such that no sins, however serious, can put me out, or drive any one beyond the pale of my forgiveness. I can never leave any one ; even when he leaves me, I can not leave him. My only ambition in life is to form, and mature the character of those

whom my Master has gathered around me. I am called to serve men. My object is not merely to look to the spiritual welfare of men, but also to their bodily, welfare. I can never rest until I see them provided for. I do not want to *show* that I take this deep interest in my brothers, but I declare before my conscience and the witness of God that unless I can serve my brethren I fear I shall have no Salvation. I wish everybody will express their wants to me, whether I seem to attend them or not. Nothing delights me so much as their confidence, nothing pains me so much as their want of faith. Death is preferable to me to the prospect of being deprived of serving men. I believe no man called me to this service, and no man has any right to deprive me of it. To the very end I will continue to serve men, according as I am commanded by the voice of my Master above. I am called to behold and declare the purposes of God to the world. Whether I am honoured or ridiculed I will do that. And as I have grown in faith, strength, and grace, so I have done it. Men at first laughed at me as a raw youth, but afterwards they had to take my doctrine. Then they stigmatized me as an enthusiast. But they had to take my reforms. Then they abused me as a Pope. But they borrowed all my ideas, and adopted my prayers and forms of service. And now they find fault with me as a visionary. Before long I know they will have accepted my visions as sober truths. Thus in every stage I have declared the nature and purposes of God to the present generation as the Father hath revealed them to me. I can not say I have fulfilled my calling. My simple calling multiplieth both in nature, and responsibility as I am becoming older. May the spirit of God give me the mind to receive every thing, and fulfil every thing.

Calcutta, Sunday, November 12, 1882.

THE LEADER THAT LED NO BODY.

WE are sceptics and indifferentists, but we have plenty of education and intelligence, we appreciate your intellectual worth, we respect your knowledge and public spirit, when you speak your words make an impression on us. You come forward and be our leader, come and lead us as we want to be led, we shall provide for your wants and comforts.

A. I am moved with deep pity for you. I have a sad, powerful sympathy for your sorrows and aspirations. I thank you for good opinions. But there is not the least identity between your cause and mine. I repudiate the call to be your leader.

We are rationalists, nay even we call ourselves theists. But we hate dispensations, and particularly the New Dispensation. We do not believe in Providence, or in Inspiration, and we always keep ourselves aloof from the doctrine of Great Men. Our views are indefinite on the subject of efficacy of prayer and of the Next World, about which we do not wish to dogmatize. But we have endless belief in the all-sufficiency of the reasoning powers. We are disposed to admit that you have good powers of reasoning. We like your eloquence, and power of explaining things, come and be our leader. We shall give you a pulpit, and an office and a newspaper organ, we shall be your followers, and praise you, we shall feed you, and clothe you, and leave in your hands some pocket-money.

A. Brother rationalists, brother theists, in spite of your infidelity, I must honestly say I love you and sympathise with your wants. Our history has been for a long time common, and the old associations of fellowship are still strong in me. But there can not

be the least identity between us. Faith in the New Dispensation is to me essential for salvation, and I hold that without faith in Providence, Inspiration, Prophets, and Discipline (sadhan), there can be no religion, I thank you for your call to leadership but I repudiate it now and forever.

We are reformed Hindus and Vaishnavas, we believe you are a pious man, the songs that you sing, and the signs of asceticism which you put on delight us. We believe that the Hinduism you preach is the right kind of Hinduism. If you will leave, or suppress the mention of the spirit God, nay even if you will forego all attack on idolatry, we shall willingly become your followers, we will restore to you caste, and influence, we will give you good position in society, and exchange literary sympathy with you. You will be a leader among us.

A. Brother Hindus and Vaishnavas, many thanks for your sympathy and offer. But in a religious sense I have long ceased to be a Hindu and a Vaishnav, or a Shakta or a Shaiva. Monotheism and idolatry can never agree. Heathenism and spiritual religion can never go hand in hand. I submit and bow to what is excellent in your creeds. But identity between us is impossible.

Similar offers came from other communities, but this would-be leader led nobody, and died a humble follower of the New Dispensation.

Calcutta, Sunday, January 7, 1883.

MORAL PURITY.

THE most important service possible to our fatherland is by setting up the standard of moral purity.

Men question the personal character of modern India. Are there not good grounds for suspicion? The intellect has not very deeply influenced the morals of the rising generations. Nor can Government improve the character of the people by making laws. Even Providence does not *force* morality upon offenders. But the violation of law is punished by both. The ignorance of law can not be pleaded as an excuse of its violation in human courts. But the ignorance of divine law is impossible in as much as it is graven on the root of our being. We know what is wrong, and knowingly do it. Morality forms only one half of religion, and in trying to give India a religion we have bound ourselves to give it an exalted standard of moral purity also. Have we succeeded? There is still that traditional severance of piety and personal character in India. And the task must be formally proposed as to how we may establish an everlasting union between the two. Let us take note once for all that modern civilization has done an immense deal to make its morality entirely independent of religion. And the consequences are sensualism, diplomatism, war, prostitution, drunkenness. Let us beware how we in India can take up this tattered tainted flag of utilitarianism. The New Dispensation must make a new standard of moral purity. We must go upon the old weather beaten tracks of apostolic primitive teaching, never breaking or upsetting the laws of the prophets, but adding to them, and making them stricter still. Here we are sure to have the sympathy of all religions whose common object is to promote holiness of character. But no community will be more at one with us than the orthodox Hindu, and orthodox Christian communities. Let us therefore proceed to the work of reforming the moral character of our fatherland. Only at all times it will be worth while to remember

that the first step to take in this direction is in our own conduct. Every man can not be a Yogi or Bhakta, but everyman can be, and is bound to, be a strictly moral man.

THE MINISTER'S EPISTLE.

KESHUB CEUNDER SEN, a servant of God, called to be an apostle of the Church of the New Dispensation, which is in the holy city of Calcutta, the metropolis of Aryavarta.

To all the great nations in the world and to the chief religious sects in the east and the west,

To the followers of Moses, of Jesus, of Buddha, of Confucius, of Zoroaster, of Mahomet, of Nanak, and to the various branches of the Hindu Church,

To the saints and the sages, the bishops and the elders, the ministers and the missionaries of all these religious bodies :

Grace be unto you and peace everlasting.

Whereas sectarian discord and strife, schisms and enmities prevail in our Father's family, causing much bitterness and unhappiness, impurity and unrighteousness, and even war, carnage and bloodshed.

Whereas this setting of brother against brother and sister against sister in the name of religion has proved a fruitful source of evils and is itself a sin against God and man.

It has pleased the Holy God to send unto the world a message of peace and love, of harmony and reconciliation.

This New Dispensation hath He in boundless mercy vouchsafed to us in the east, and we have been commanded to bear witness unto it among the nations of the earth.

Thus saith the Lord,—Sectarianism is an abomination unto me and unbrotherliness I will not tolerate.

I desire love and unity, and my children shall be of one heart even as I am one.

At sundry times have I spoken through my prophets, and though many and various my dispensations there is unity in them.

But the followers of these my prophets have quarrelled and fought, and they hate and exclude each other.

The unity of Heaven's messages have they denied, and the science that binds and harmonizes them their eyes see not and their hearts ignore.

Hear ye men, there is one music, but many instruments, one body but many limbs, one spirit but diverse gifts, one blood yet many nations, one church yet many churches.

Blessed are the peace-makers, who reconcile differences and establish peace, good-will and brotherhood in the name of the Father.

These words hath the Lord our God spoken unto us, and His new gospel He hath revealed unto us, a gospel of exceeding joy.

The Church universal hath He already planted in this land, and therein are all prophets and all scriptures harmonized in beautiful synthesis.

And these blessed tidings the Loving Father hath charged me and my brother-apostles to declare unto all the nations of the world, that being of one blood they may also be of one faith and rejoice in one Lord.

Thus shall all discord be over, saith the Lord and peace shall reign on earth.

Humbly therefore I exhort you, brethren, to accept this new message of universal love.

Hate not, and love ye one another, and be ye one in spirit and in truth even as the Father is one.

All errors and impurities ye shall eschew in

whatever church or nation they may be found, but ye shall hate no scripture, no prophet, no church.

Renounce all manner of superstition and error, infidelity and scepticism, vice and sensuality, and be ye pure and perfect.

Every saint, every prophet and every martyr ye shall honour and love as a man of God.

Gather ye the wisdom of the east and the west, and accept and assimilate the examples of the saints of all ages.

So that the most fervent devotion, the deepest communion, the most self-denying asceticism, the warmest philanthropy, the strictest justice and veracity and the highest purity of the best men in the world may be yours.

Above all, love one another and merge all differences in universal brotherhood.

Beloved brethren; accept our love and give us yours and let the east and the west with one heart celebrate the jubilee of the New Dispensation.

Let Asia, Europe, Africa, and America with diverse instruments praise the New Dispensation, and sing the Fatherhood of God and the Brotherhood of Man.

Calcutta, Sunday, January 14, 1883.

THE LORD'S SUPPER.

IT was an affectionate farewell, a personal union between the living and dead, and the foundation of an everlasting community. It was a personal bequest, a new covenant, and a tender parting. It was a sacrament, a symbol, a visible embodiment of the invisible Christ in the visible church. The disciples and apostles were each a limb, each a vital part of

that corporate church, but Christ's flesh and blood, his spirit, his character ran through all, enlivening, combining, idealizing the whole. There is a celestial fitness in the metaphor of the vine, and its branches. The vine was sown in the flesh and blood of the Messiah in the soil of the soul of the apostolic church, and the husbandman watered it with the dews of grace. The parting Christ perpetuated his whole life-work in the new passover meal of the Last Supper. Truly may the Christian church be said to be washed in the blood of Jesus, and fed with the substance of his being. Visible representation of the invisible could not be fitter or more touching. Nor could Christ more effectually perpetuate his ministry in those who were to minister to the whole world. Where then is Christ? Not in fictitious portraits, not in sculptured forms, not in the mythological heavens. Christ is in the flesh and blood of every faithful believer. And what is the Christian church? Not a farrago of false theology, or mumbling dogmatism of routine-worship and saint-worship. Christ's church is the spiritual church in which the brothers have the faith, love, and holiness which the sweet Founder bequeathed to the world at the parting meal two thousand years ago. Verily may it be said that Christ has fled from the visible church which is so full of strife, contention and mutual hatred, to that invisible church where sitting in the heart of the humble believer, embosomed in God, he calls me and you to the mansion of peace.

Paras.—

Calcutta, Sunday, February 4, 1883.

THE sacrament of bathing was administered on the assembled devotees from all parts of the country

on Sunday last, and the sacrament of the holy food on Wednesday. The Minister performed the ceremonies. The invocations and prayers were very much like what took place on a previous occasion when the Minister himself received the sacraments. The assembled theists bathed in the Kamal Saravar, the tank in the compound of Lily Cottage ; and ate Mohunvog and drank water.

It seems many who composed the audience of the Minister in the Town Hall discourse did not understand the substance of the Message of Asia to Europe. The speaker had in the previous year elucidated the doctrine of Trinity, this year he took up the Christian doctrine of Atonement, and expressed his views on the still unrealized ideal of religious Unity which was preached by Christ both in his life and death. Christ's atonement was not only the reconciliation of man with God, but of man with man, of sect with sect, and of religion with religion. The religious unity of all the continents, and all the great faiths was the burden of the Town Hall discourse.

THE only strong argument with which the *Indian Churchman* tries to assail and demolish the Minister's published Message to the Great Nations is that it has offended some men of his school. If this be Christian argument our contemporary ought to be ashamed of his Christianity. Tell the truth even though ye thereby offend the whole world,—this, we believe, is the substance of Christ's teaching. The *Churchman* ought to remember that the world is at enmity with God, and that those who wish to serve and please

their Maker must be prepared to incur the displeasure of the world. If he takes up the cudgels on behalf of the Satan of Sectarianism, and feels so greatly offended by a message of peace, as to cry, Cursed are the peace-makers, we disciples of Christ can only treat his curse as a blessing.

Calcutta, Sunday, February 11, 1883.

A LETTER TO THE LORD BISHOP.

TO THE RIGHT REVEREND EDWARD RALPH
JOHNSON, D. D.

Bishop of Calcutta and Metropolitan of India.

MY LORD,

The prospect of a conference of the Bishops of India in the metropolis induces me to avail myself of the favourable opportunity to lay before your Lordship a few thoughts and suggestions which have been uppermost in my mind for sometime past. In the spread of Christian ideas and sentiments, of Christian devotion and purity in the land I am deeply interested as you are, though for obvious reasons your interest in the dissemination of Christian dogmas and doctrines must be far more intense. However widely I may differ from professed Christians in dogmatic theology, I yield to none in my anxiety to see the spirit of Christ assimilated to Indian life and character and an everlasting fellowship, established between India and England, Asia and Europe through 'him crucified.' And it is for this purpose that I now beg humbly to urge upon your Lordship the importance of raising the tone and standard of Christian piety and righte-

ousness among the higher classes of Christian residents in India. Every European in this land is a responsible delegate of the Church of Christ, a missionary, though unordained, called to bear witness to the Son of God in his life and character. And the higher his position the greater his responsibility. My Lord, if you can by God's grace help the servants of Christ in this land to be more devout and pious and more spiritually-minded you will draw India's heart nearer to Jesus. One thing especially do I ask of your Lordship, that you will urge all Christian officials subject to your authority to attend Church regularly and profit by its weekly ministrations.

Secondly,—Unity in the Church of Christ. Sectarianism being a thing carnal is baneful at all times and in all places. But here in India it greatly hinders the acceptance of Christ by the people. When so many churches and sects offer themselves and demand allegiance, India confounded and vexed asks,—Which is the true Church of Christ? Is it not possible, my Lord, to introduce greater harmony, into the Christian community in India? At least for India's sake these sects ought to merge their differences in a common cause. If Liberals and Conservatives, however great their disagreement at home, harmoniously co-work here for our welfare, why should not Broad Church, High Church and Low Church agree and combine as friends for India's regeneration? The Christian Church in this country ought to be broad enough to include even Catholics and Protestants in loving fellowship and co-operation. This may seem to some impracticable. But surely it is not too much to expect this of the followers of that great Master, who said, "By this shall all men know that ye are disciples if ye have love one to another." I pray sincerely and earnestly that God Almighty may establish greater love and harmony among the many Christian sects.

working in this country, and put an end to their unseemly jealousies and wranglings. And may you, so far as lies in your power, be instrumental in reconciling their differences, and promoting friendly feelings among them.

Thirdly,—Respect due to India and her institutions. It is to be regretted that the attitude generally assumed by the Christian community towards India's national faith is one of unmixed hatred and antagonism. Such an attitude is evidently incompatible as well with the ancient greatness and acknowledged merits of Hinduism as with the Pauline maxim of being all things to all men. That there are grave errors and obnoxious doctrines and practices in our national faith few will deny, and none deplores them so sincerely, none so anxiously and prayerfully seeks their removal as the enlightened Hindu himself. The Christian missionary is quite welcome to denounce and attack all that is erroneous and harmful in the national scriptures of the Hindus, but in the interests of truth and of our great country we may fairly demand at the hands of our Christian brethren a more discriminating appreciation of the precious truths that are in Hinduism, more reverential regard for our national prophets, saints and devotees and a more scholarly study and treatment of the sacred books of the east. The late Bishop Cotton in opening the Cathedral Mission College read a hymn from the Rig Veda. My Lord, Christian preaching may be European to the men of Europe, but to the Indian it must be Indian. Such conciliation would not be compromise, but would undoubtedly win non-Christian hearts, as did Paul's preaching of old.

Lastly,—Greater sympathy with the natives of the soil. I do not understand why the honoured ambassadors of Christ should live in India in a state of estrangement, and not penetrate more deeply into the

affections and sympathies of the people. Such isolation is disastrous both to the cause of Christianity and to India, and I believe that the time has come when systematic and persistent efforts should be made to draw into more friendly relations, the ministers of the Gospel and the educated natives. Even those who minister to the European community ought to remember that their primary object is to prepare India for Christ. When I consider the large number of clergymen and missionaries employed in India their capacities and opportunities of usefulness, their devotion and philanthropy, I thank God that He has sent unto us so large and powerful an army for the good of my country. And I humbly entreat you, my honoured and revered friend, to help my country by utilizing their services in the best manner and to the fullest extent possible. They ought to identify themselves with every good work and every reform movement in the land, and lend their sympathy and co-operation to all classes of Native reformers and philanthropists. They should be foremost in helping forward every useful undertaking conducive to the material and moral well-being of the people. Whether it be education or charity or the promotion of social reforms they should evince their cordial and active interest, and thus prove that they are the truest and best friends of India. Lectures to educated natives and social commingling with the leaders of native society will also materially further the object in view. Thus by useful services and constant social and intellectual intercourse the servants of Christ will gradually win their way into the sympathy and love of the nation.

My Lord, I look forward to the reconciliation and union of the East and the West in Christ, and I sincerely trust and pray that the Holy Spirit may help you to use the high authority of your exalted office and your great

personal influence as the Metropolitan of India in this direction unto the glory of God and the redemption of India.

Trusting you will forgive my presumption, and receive in a kindly spirit this hurried epistle, written in the midst of numerous and pressing engagements.

I remain,
My Lord Bishop,
Yours Sincerely,
K. C. SEN.

Paras.—

THE oldest of the prophets was certainly Zoroaster. The ancients seem to have been well aware of his existence, and he is mentioned by Plato, Aristotle, and various other Greek writers. Bunsen is disposed to agree with Aristotle in placing him 6,000 years before Christ. On this question we think the ancients are more likely to be correct than modern Christian antiquarians, who regard with inveterate jealousy the antecedence of any so-called heathen prophet to the age of Hebrew prophecy. But researches and explorations put the fact beyond doubt that Zarathustra or Zoroaster long preceded the ancient Persian monarchy, and that Cyks Darius, and Xerxes reigned in the name of Ahuramazda whose son Zoroaster was. The oldest Gatha of the Avesta says "Good is the thought, good is the speech, good is the work of the Pure Zarathustra." "I have entrusted my soul to Heaven, and I will teach what is Pure so long as I live."

THE East is synthetic, the West is analytic, Asia is deductive, Europe is inductive. The Oriental views the universe as a whole, and from the impression of the whole proceeds the conceptions of the parts, their arrangements, and laws. The Occidental first gathers the parts, watches their arrangements, orders, and laws, and proceeds carefully to form the generalization, and conception of the whole. Each of these processes has its advantages and disadvantages. The advantages of the synthetic temperament are faith, devoutness, noble impulses, true inspiration, and godly philosophy. Its disadvantages are careless analysis, impatience in method, and contempt for physical investigations. The advantages of the analytic method are clear and logical thought, soundness and shrewdness of observation, a natural theology, and theistic analogies. Its disadvantages are hardness of heart, absence of impulsiveness, self-sufficiency, and a contempt for everything that does not satisfy the understanding. The combination of the two temperaments forms the character of the Apostle of the New Dispensation.

Calcutta, Sunday, February 18, 1883.

OUR CHARACTERISTIC TEACHINGS.

BEHOLDING God by faith. Hearing God by conscience. The one is God-vision, and the other is inspiration. God in nature without and within, the ever-active, and all-pervading, with whom communion is Yoga, and whose recognition is the doctrine of general and special providence. God in history, in great men and prophets, with whom, in God, communion is pilgrimage and the communion of saints.

God in humanity, or Divine humanity which the character of the Son of Man represents, whose acceptance and assimilation constitute atonement and regenerate life. Resurrection, or life after death commences in the present life. It is living in faith, love and spirituality in God, and also in humanity through devoted life-giving services. The doctrine of Dispensation points out the progressive purpose of God in the great religious movements of the world. These dispensations move each in its great sphere, doing endless good. The New Dispensation accepts, honours, and assimilates them all in its devotions, in its practical disciplines, and in its catholic spiritual philosophy. The doctrine of Apostolic life, which combines all the different spheres of a man's duty, faith, prayer, humanity, conscience, and social obligations. The doctrine of great spiritual passion or Bhakti which gives rise to intense popular enthusiasm, street singing, processions, dances, and figurative preaching. The doctrine of religious celebrations which give rise from time to time to feasts, fasts, ceremonies, symbols, and rites of a solemn character. The doctrine of Vairagya which teaches the utter renunciation of worldliness, without teaching the neglect of duties, and necessitates occasional ascetic disciplines, and rigorous personal habits. The doctrine of the relations of the members of a religious community, such as the ministers and disciples, preachers and congregations, men and women. This doctrine combines the principle of equality and true mutual honour. It does away with the mischief of human infallibility on the one hand, and the evil of irreverence for inspired teaching on the other. It gives unto each member of the New Dispensation the place rightfully belonging to him. These are our characteristic teachings.

Paras.—

CONFUCIUS, or Kung-fu-tsee (Holy master Kung) was born B. C. 551 in the province of Loo in China. His father was a brave soldier, and he was a studious boy. The first part of his life was spent in reforming social and political abuses. The second part of his life, up to fifty years of age, was spent in travels. Confucius then settled down in official life which however he again forsook for the purpose of travelling, only he had before learnt to learn, now he travelled to teach. He gathered around him a number of disciples, variously estimated, but the most advanced of them were ten in number who were always close to his person. Confucius lived up to the age of seventy-three. His teachings are all calculated to place the State, the family, and the society on the permanent basis of wisdom, humanity, and virtue. "At fifteen years," says Confucius "I longed for wisdom. At thirty my mind was fixed in pursuit of it. At forty I saw clearly certain principles. At fifty I understood the rule given by Heaven. At sixty every thing I heard I easily understood. At seventy the desires of my heart no longer transgressed the law."

Calcutta, Sunday, February 25, 1883.

CUSTOMS AND COURTESIES.

CUSTOMS and courtesies are of much moral and religious value. They embody moral and spiritual obligations. For instance the custom of mutual salutation, of attendance at sickbed, of giving alms, of honouring elders have in them considerable meaning

of a high import. They cannot in the case of ordinary men be set aside with impunity. But it must be admitted on the other hand that with time and usage the moral sense of the obligations may depart from the customs, and they may mean nothing more than worldly politeness. In this condition of affairs, whatever be the social value, there is as little *moral* merit in keeping the customs, as in setting them aside. The true religious reformer is anxious to restore the spiritual and moral virtue of customs and courtesies. He therefore does not rest satisfied with keeping the so-called rules of society, but desires so to change those rules, modifying some, introducing others, that the community may rise to a higher platform of godly life. He never therefore consents to be the slave of social etiquettes, and keeps or breaks them as he is enlightened from within. His object is not to organize a body of fine customs and rules of propriety. His object is to train a number of holy men who will keep and perpetuate the highest obligations of society. If he himself conforms mechanically to existing customs and etiquettes and thinks his part of the social work to be done, people around him will do the same, and acquire no new spirit and enthusiasm of well-doing. But the true teacher wants to teach them the latter virtue. Therefore he sometimes sedulously abstains from fulfilling an evident obligation, that his disciples may be educated to fulfil it in a worthy spirit. If however in spite of this abstinence they will not learn such spirit, then the master does it himself in a manner that those who offend may take a lesson from his seemingly sudden zeal. But the zeal is not sudden, it was always there, only it was not manifested before by reason of a high principle. Custom and etiquettes are valuable only for the moral obligations which they contain. Let men be educated only how these may be best fulfilled. And when that is accomplished

customs tend to modify and reform themselves, and society is raised from a lower to a higher platform. Let those who have not found the spirit, keep the forms by all means. Those who have found the spirit are above all forms, and produce higher forms than those which already exist.

THE NATURAL AND UNNATURAL.

THE child of the New Dispensation is eminently natural. His identity is at all times unmistakable. Freedom is his predominant characteristic. His perfect naturalness is his originality. There is nothing which he so thoroughly hates as affectation in every form. He has always been like himself, and like no one else. Not that he indulges in self-will and natural propensities. On the contrary he has curbed both, and all but destroyed them. But he has conquered nature by the laws of nature. He has conquered self in his *own* way, as shown to him in conscience by God. Others conquer the passions by the precepts and examples of men, he has conquered them by ways known only to himself. Only we discover suddenly that in the bosom of the man of the New Dispensation there are no passions. In prayers and communion others have rigorously followed the rules laid down on these subjects from olden times. He never professed or showed any contempt of these rules. But the impulses and movements of his own nature have constrained him to pray, meditate, commune, and practise asceticism, and to-day his prayers have the stamp of simplicity, and the credential of reality which even his enemies cannot doubt. He has the highest reverence for nature. But he has the power and refinement to discriminate between every

disguise of carnal nature and spiritual nature. You can see him investing the highest principles of spirituality in forms and symbols of flesh and blood. But not the subtlest carnality plumed in spiritual externals can escape his instinctive recognition. His natural piety is the secret of his power, because men of all shades and grades find them ready to sympathize with him, and flock to his side. He has always ventured to conserve what is good and God-given in nature. He has always ventured to denounce, what is artificial and unnatural in religion. Many so-called bad men have found warm cordiality in him. Many so-called good men have often pined in the cold shade of his neglect. Hence some have accused him of epicureanism and others have accused him of cruel asceticism. Some have accused him of being the victim of his undue confidence in bad men. Others have accused him of his reserve and reticence to the good and worthy. Those who have conquered their own nature, and in proportion as they have conquered their nature, they get a true insight into the real character of the child of the New Dispensation. Those who are exceedingly simple and natural, and in proportion as they are simple and natural, they understand him. The man of the New Dispensation is a mystery to the proud, a stumbling block to the bigot, and an eye-sore to the self-opinionated. But those who have the eye of faith opened in them see in him the living and warm colours of faith. Those who are free from selfishness see in him nature conquered in nature, the lowest absorbed in the highest. The highest religious nature is always natural. It is only meaner natures that attempt to create a sensation by putting on what is unnatural. Nature is transparent and shows God in visible, audible, and tangible forms.

Paras.—

THAT the Holy, Infinite One has a will independent of and separate from our own is an awful reality. His love is not like our love, nor are His decisions like our decisions. To submit to His guidance often means the most fearful risks and humiliations. He who has sacrificed, or is ready to sacrifice all flesh, is only fit to obey Him. Great patience and watchings, are necessary to know His mind. His light burns like fire, cuts like sword, and crushes like thunder. Let us humble ourselves to the dust to know the will of the All-holy Spirit.

EVEN Mahomed stout-hearted as he was had sometimes to make compromises. It is related that one day when the citizens of Mecca were sitting near the Kaaba, the prophet came, and recited a Sura from the Koran. Three of the deities whom the Koreish worshipped, were described to have the powers of intercession with God. The Koreish hearing this were so glad, that when afterwards the name of Allah was mentioned, they fell to the dust, and accepted Him. Then they promised to follow Islam if Mahomed allowed their particular deities to be respected. Mahomed became thoughtful, went home, was unhappy in mind, and returning to the Koreish tribesmen said there was no other God but God, and Mahomed was His prophet.

MAX MULLER makes mention of six Buddhistic patriarchs after Sakya Muni down to the time of Asoka. The first was Upali who rehearsed the

Vinaya, or the traditional laws of Buddhism at the first council in the year of Sakya Muni's death 477 B. C. He died thirty years after the death of Sakya Muni at the age of 94. The first patriarchate extended through 50 years, and he died at the age of 84 years. Sankha succeeded Dasaka. He ruled the patriarchate for 47 years, and died at the age of 86. Siggava succeeded Sanaka, and ruled 50 years, dying at the age of 96. Tishya succeeded him, and ruled 68 years, dying at the advanced age of 100. The last of the six patriarchs was Mohender, was ordained 293 B. C. ruled 40 years, and died at the age of 80 in the year 193 B. C. Every one of those patriarchs named his successor, and everyone of them died at a ripe old age.

Calcutta, Sunday, March 4, 1883.

THE RAGE FOR MIRACLES.

WE disclaim all sympathy with the vulgar craving for the supernatural. The truest miracles to us are the complex operations of nature. The most wonderful objects are the simple laws of nature in their hidden uniformity. We set our faces very strongly against those who hope to prove the divinity of Christ by representing him as an adept in the conjurer's art. We do not wish to criticize the ordinary doctrine of miracles. Let those who like believe in it. We are ourselves ready to admit that Christ loved to heal diseases, and alleviate suffering. But what we object to is that any one should place the divinity of the Son of Man on the unsound foundation of his having effected some extraordinary cures. The perversity with which a very large number of men have tried

to do this has, in non-Christian countries, created a positive distaste for the higher precepts of the gospels. No part of the world is so full of the miraculous as the East, and especially India. Here the luxuriant imagination of the people weaves the most wonderful narratives around the character of the seer and prophet. These the educated mind of modern generations of our race has outgrown. And now to parade the miracles Christianity as the most acceptable credentials of the divine character of Jesus is positively to lower and compromise his heavenly claims. That Christ cured diseases, and offered relief proves that he loved humanity in every form, and with all its ailments. But certainly the love was superior to the healing, and shows his heavenly nature more effectually than do the cures which could be, and are still enacted by men who are perfect strangers to the realm of spiritual excellence. Why then this traditional weakness for physical miracles? Christ's love, holiness, faith, and self-sacrifice worked the real miracles.

Paras.—

THOSE who think that our religious conceptions are the result of training and that barbarians are downright atheists will find a striking refutation in the following statement of a Kaffir, translated by Bishop Callaway in the *South African Folk-Lore Journal* :—
“ We had this word (the name of God) long before the missionaries came : we had God (Utikxo) long ago : for a man, when dying, would utter his last words, saying, ‘ I am going home, I am going up on high’. . . . So we say there is no God who has just come to us. Let no man say, ‘ The God which is, is the God of the English.’ There are not many Gods, there is but one God. We err when

we say 'He is the God of the English.' He is not the God of certain nations ; just as man is not English and Kosa ; he is not Fingo and Hottentot ; he is one man, who came forth from one God."

Paras.—

Calcutta, Sunday, April 1, 1883.

MAJOR TUCKER'S imprisonment has proved, as was expected, the prophecy and prelude of increasing troubles in the Western Presidency. The incarceration of the leader is only a warning, and a most serious warning it is, that his followers should go and do likewise. So the Bombay Police will have a whole host of devout criminals and Christian *budmashes*, to deal with. Alas there is no peace for the Bombay Police, and the Salvation army seems determined to give them infinite trouble. A private telegram informs us that "Captain Bullard, Miss Thompson, and Miss Roberts have been arrested for singing in a Hindu locality." Query,—If a hundred believers were to sing the name of the Lord in the streets of Bombay would there be accommodation enough in the local jail?

Calcutta, Sunday, April 8, 1883.

AN APPEAL.

Is there none to throw oil on troubled waters? Will no voice be raised that can breathe peace into this babel of confusion and strife? Where are God's peacemakers? All India is being rent by race antagonism and factious fight. Is there none to

reconcile the combatants and harmonize their conflicting interests? Will none contribute a drop of sympathetic tear to quench the flame of racial jealousies? We call upon the charitable of both parties to try and pacify public feeling at this critical juncture. No doubt there are many among the Christians and the Hindus whose hearts have not yet been inflamed by all this unpleasant agitation, and whose kindest sympathies have survived the most venomous shafts of pride and hatred. There are Natives and Europeans who are fully alive to the fact that this battle of race is ruinous to both parties, and subversive of their political, moral and social interests. Both parties are essential factors, and neither of them can be eliminated. England's glory and India's happiness history has so thoroughly identified that it is too late now to think of dissociating the two nations politically or morally. British enterprise is as much the life of India as India's resources are the backbone of England's greatness. If then Providence wishes to keep them together, let no man try to put them asunder. Let peace prevail in all our counsels and deliberations. Let generous souls step forward and speak peace to distracted India. Let good Englishmen, let zealous Christians say to the Natives,—Do not indulge in recrimination. Let the mild Hindu whisper gently,—No more abuse. Let a society of peacemakers be ere long organised, and let the members make every possible effort, individually and jointly, to arrest the growth and spread of race-antagonism. And above all let us humbly invoke the blessing of God upon this good work of reconciliation, that it may prosper and be successful. The work must seem difficult, and perhaps impossible to many. But with the Almighty all things are possible. To Him we send forth our best wishes and prayers that peace may prevail in the land.

Calcutta, Sunday, April 15, 1883.

THE NEW YEAR'S DAY CHARGE.

ON Friday last, (13th April 1883,) the first day of the Bengali New Year, the Minister thus addressed the Apostolic congregation in the Sanctuary :—

Dearly beloved brethren, Apostles of the New Dispensation, here in this Sanctuary assembled and elsewhere, know that the Lord our God commands you to be more strict and faithful in your adherence to ascetic principles than you have heretofore been. You shall take no thought for the morrow. Ye shall be perfectly free from all worldly cares and anxieties regarding your food and raiment. Ye shall not covet riches. Ye shall not seek gold or silver. Hitherto ye have lived partly upon alms and public charities and partly upon private contributions. Hitherto you stood forward as ascetics with your solemn Vow of self-surrender, but your wives stood apart, sharing neither the honours nor the privations of that holy Vow. These anomalies the Lord forbids, and He commands you forthwith to remove them. Ye shall have nothing save that which comes through the Father's store-house in Mission Office. What comes through other channels ye shall not touch. For yourselves and for your families take that only which the Lord gives to you : things which other hands provide are unclean. Teach your wives poverty, and in your journey to the Holy Land let them be fellow-pilgrims. A house divided against itself must fall. An ascetic husband and a worldly wife cannot make a happy home. If one seeks God and the other earthly riches, there can be no peace. Let us make our homes blessed apostolic homes, where the husband and the wife, like partners in spiritual wedlock tied, shall live in peace at the feet of the Lord, and give

Him their joint homage and service as Vairagi and Vairagini householder. All our friends and contributors are hereby warned not to depart from this holy injunction of our Lord. What they would give they should send direct to the Mission Office or to the Sanctuary. Let them not tempt our people by making them touch forbidden gold. Your servant, beloved Apostles, shall receive all alms and gifts for you, and your hands shall remain clean. There are three other things, brethren, to which the Lord calls your attention. Ye shall love one another more warmly than you have done before. Eschew all unbrotherly contention and wrangling, abandon selfishness, jealousy and pride, and be passionately attached to each other as brothers in the Lord. Thirdly, be catholic, and give up all manner of sectarianism and exclusiveness. In this Apostolic band let each scripture be respected and let each prophet be honoured, and let no form of devotion or piety be ignored. While your general character indicates the complete harmony of the New Dispensation, each of you shall represent particular scriptures and prophets, different aspects of faith and duty, and take charge of different districts and provinces as your mission field, so that this Apostolic family may be, as our Father wishes it to be, a truly representative assembly of the religious world. Lastly make your consciences clean and your hearts pure. Neglect not common duties in your zeal for asceticism and devotion. While ye seek the heights of Yoga and the depths of Bhakti you must discharge the little duties of your daily life with the utmost fidelity and care. Cultivate piety and moral purity simultaneously; and as you grow in faith and communion show that you are also growing in veracity and philanthropy, in domestic affections and social virtues. Love, Catholicity and Purity,—these are the Vows I charge you to accept.

in the name of our holy Church, on this the first day of the New Year.

Paras.—

ONE sin leads to another. One political blunder is the father of many political blunders. As we anticipated, there will be quite a crop of martyr self-denials in Bombay this season, thanks to the dogged persistency of the local police. Hardly has Major Tucker been released when a group of ten brave soldiers are arrested by the Police for the crime of singing God's name in the streets. Is it not more criminal to send righteous men and women to jail? The following message was received by us on Thursday last (12th April, 1883):—"From Major Tucker to "Dispensation,"—Marched yesterday. Mrs. Tucker, Captain and Lieutenant Gladwin, Captain Thompson, Lieutenant Roberts with three Salvation soldiers and three friends arrested. Trial before Mr. Cooper, next Monday."

Calcutta, Sunday, April 22, 1883.

WHY SEEK YE MAN'S GUIDANCE?

WHY do you ask me those deep questions affecting your eternal interests? Why do you come to me, a fellow sinner, every now and then, and request me to solve the great problems of your life? Why this constant reference to man for counsel and guidance? Why these humble supplications before a human teacher? Is then my Father dead, the Lord of heaven and earth? Your questions may be flattering to my vanity and complimentary to a proud intellect,

but they are certainly covert attacks upon the God-head, and insulting to His Majesty. It is wrong to eulogise man by sacrificing God. Surely you know not what you are doing. I sympathise with you in your difficulties. Your longing for spiritual instruction is sincere, and I respect it. That you need immediate light in the trials of life, I fully admit. And it may seem perfectly natural that in all your difficulties and trials, doubts and perplexities, you should have recourse to one who has been to you a friend and helper for more than a quarter of a century. But you do not take into account the insulting attitude you assume towards the Most High. If you ask man, instead of God, to give you saving counsel, do you not altogether set aside Divinity? Nay more. Do you not practically deny your God, and show atheistic proclivities? When you ask me questions which should have been referred to the Lord Himself, does not your conduct imply that God does not or cannot answer those questions? Had you believed in a God capable of enlightening you, you would certainly have gone to Him for light and wisdom. But as you do not go to Him you indirectly lead the world to believe that you do not think your God can enlighten you. Your questions really pain me. I cannot bear to see my God denied and insulted. If you make me your leader and guide in all things, you tell me that the Lord God, the Saviour of the world, is dead and gone. What can be more distressing to me than this? My friends, trouble me not, torment me not again with such godless and irreverent questions. If you believe that your God really lives and can answer your prayers, go to Him, penitently confess that you have sinned against Him by asking for human guidance, and invoke His saving aid in all the trials and perils of life. You are not fatherless, motherless orphans. Your Father liveth, your Mother

is still alive, ready to answer all your prayers, remove all your doubts and difficulties, relieve your distress and deliver you from all manner of sin. If you go about like ragged orphans, from door to door, begging human *gurus* to give you the bread of life, you are unworthy of the living. Go home then and ask your Mother to educate you at home and sanctify you by daily counsel and hourly help. Run away from us, ye of little faith, for we ministers and missionaries are as nothing. Run to the Holy Ghost, and seek wisdom in His inspiration.

Paras.—

GIVE not Tulsi leaves to Kali, nor the Jaba flower to Vishnu. As the Hindu devotee strictly follows this cardinal principle of his religion, so must the devotee of the New Dispensation determine not to give his God the offering of a sectarian's faith or life, for his Lord abominates such offering. If we are pious and devout, truthful and philanthropic, and yet have not the catholic and unifying spirit of the New Dispensation, our lives are not acceptable to our God. A loving heart, a forgiving disposition, a reconciling intellect, a synthetic and scientific spirit, a communion-loving soul, a life of complete atonement, these are the things that please our God, and these He demands of us.

WE sincerely rejoice and thank God that the unseemly squabbles of the Bombay authorities with the Salvation Army have come to an end, and that an honourable compromise has at last taken place, such as we had always contended for. Major Tucker's firm and persistent devotion to his Master has achieved

this great moral victory, for which all India must thank him. He is truly a soldier, and he has played his part remarkably well. He went into prison, and ten others, hardly less brave than he, were ready to go into prison, but the Police trembled at the prospect of incarcerating a whole army of believers, and the prison refused to make room for so many saintly victims. And so truth triumphs at last. It has been settled that the Mahomedan quarter will be closed against all processions of a demonstrative character, the Salvationists being welcome to preach and sing in all other localities in the city. We thank the Magistrate, Mr. Cooper, for the settlement of the vexed question. Major Tucker's telegram to us runs thus :—" Discharged. Favourable judgment. Satisfactory arrangement regarding future marches."

Calcutta, Sunday, April 29, 1883.

IS OUR THEISM PHILOSOPHICAL ?

AMONG the cities of the New Dispensation there are men who look upon it as too metaphysical to reach or influence the masses. They argue well, and have good reasons to support their theory. Ours is a purely philosophical creed, evolved not from history, not from mythology but from man's normal consciousness. It hangs not upon books or synods or papal decrees, but upon the pure intuitions of the mind. Its gospel is not what this man says or that man thinks, not what seems good to this sect or that nation, but what the God of philosophy reveals philosophically in the constitutional beliefs and instincts of the mind in all ages and climes. Judged from this stand-point our religion must appear to be

all metaphysics, and no sentiment. It seems strange therefore that to a certain class of critics our religion should present itself as aerial speculations or sentimental rhapsody without a philosophical leg to stand upon. There are more than ten thousand people in India to-day who believe in no objective revelation, no outward church, no external God, and who are led only by the purest cognitions and impulses of the Eternal Reason within. Who can be so blind as to say of these men that the basis of their faith is mere mythical tradition or senseless sentiment? If there is sentiment in them it is the cultured sentiment of philosophical minds, not the vulgar passions of the mob. When so many people commune with the Infinite, without any intervening material form or historic mediator, their devotion must certainly be an intellectual process of the highest order. And is it less intellectual to read scripture after scripture, and study creed after creed, and analyze character after character, and then separate the wheat from the chaff? Both these processes involve analysis of no ordinary kind, and analysis,—in the study of the Infinite and of creed and character,—is eminently philosophical. In fact there is more philosophy in the daily spiritual exercises of the Theists of the New Church than in those of any other denomination. Then again the published writings of our church show that there is no lack of philosophic argument in our doctrines of God-vision, atonement, sin, inspiration, Trinity, Christ and other masters, conscience and regeneration. We only regret that our views have seldom been criticized in a philosophical manner by our antagonists. Will any body be kind enough to undertake a *philosophical* refutation of our doctrines?

LADY atheists are intolerable. But a lady 'chairman' at a public atheistic assembly is something which even this go-a-head century will regard as a monstrosity. Mr. Bradlaugh lectured at the Hall of Science, and his daughter Miss Bradlaugh presided. In her introductory speech she assumed a most official tone, and never spoke of Mr. Bradlaugh as her father, but only as the "lecturer." Is there anything in atheism which makes it disrespectful both to the heavenly Father and the earthly father? The lecture itself, we are told, was fierce and provokingly insolent. The London correspondent of the *Pioneer* writes :— Whether it was that Bradlaugh was in an uncontrollably savage temper, or whether he felt that, surrounded as he was by the uncompromising enthusiasts of impiety, it would impair his influence if he should seem to be making any terms with decency, I don't of course know ; but I do know that, quite apart from the nature of his opinions, the coarse violence with which he expressed them threw me back into that thorough abhorrence of Bradlaugh and all his works which my friend's favourable report had been formerly near to shaking. No religious bigot was ever more intolerant, in words, than this "free-thinker." The general temper of his lecture was quite in the *Ecrasez l'infame* style. You could imagine unbelievers of the lecturer's stamp turning believers at the stake with a relish.

Calcutta, Sunday, May 13, 1883.

A MESSAGE ACROSS THE ATLANTIC.

THE following epistle is from a Christian brother in Pennsylvania, U. S. :—

McKeesport, Pennsylvania,

United States of America,

March 16, 1883.

Keshub Chunder Sen, Apostle &c.—My dear brother, Grace, mercy and truth to you from our God and Saviour Jesus Christ, to whom "be Glory and Dominion for ever and ever, Amen." I have read, in my country, with great satisfaction, your New Year's proclamation, addressed to the ministers and members of all the Churches in the world. I am greatly rejoiced at the kind and loving spirit of your address, and the sweet tenderness and prayer with which it abounds. You know at the birth of our Lord Jesus Christ (or rather at the birth of his humanity) the angels sang "Glory to God in the highest, and on earth peace, good will toward men." I am glad to find in the New Dispensation of India the same happy spirit breathed, I am also rejoiced to learn from Mr. Cook something concerning your reverence for the Christian scriptures, and for our Dear Lord and Saviour Jesus Christ. My dear brother, I am a follower of the blessed Jesus. Many know him but intellectually, but, for many years, I have known him inwardly and intimately. My knowledge of him is sweet and precious, and I find in him alone my all in all. I do not look upon him as some of his followers do, viz, as a Second Person in the Trinity, (God is *One*) but is *God Himself manifested to men*. Jesus is "my Lord and God" The Father is *within* him. He said "He that hath seen me hath seen the Father. I and the Father are one." (John XIV.) I have long known that God in His wise providence has raised up Buddha and Confucious and Zoroaster and Mohamed &c., to instruct the peoples of earth according to their respective geniuses and to draw them from their evils and sins ; but I also know that

Jesus Christ is eventually to supersede all of these, and is to reign "Lord of lords and King of Kings," over the whole earth. My dear brother, you can do a good and great work in India and the world by magnifying before your people the Lord Jesus. I trust you may ever do it, and that God may ever bless you in your work. Yours is a work that angels would gladly leave Heaven to perform. You are highly honoured. I would like to see all India brought to Christ, and I will rejoice, in the future world, in meeting one who has helped in this work. I send you with this letter several copies of an essay on "Future Punishment." They are being widely read here.

Praying the Lord to shed down upon you the spirit of His love and truth, I remain your brother in truth,—WM. CODVILLE.

Paras.—

LAY devotees belonging to the order of Sadhaks were lately admitted into the ministry, and allowed to conduct service in the Tabernacle.

WILL not the women of India hearken to the voice of the Lord in these days of a glorious revival? Why are they careless in the jaws of death? "Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech."

THE Bengali Christian is wroth because of Mr. Joseph Cook's flattering notice of Chunder Sen's theology, and says in despair and disgust,—"If all

this and much more of what has been so eloquently said is true, it is time for us to give up our faith, and join the New Dispensation !” The *Bombay Guardian* goes even farther than the *Christian Herald*, and seems to think poor Mr. Cook was deceived. He explains the matter thus :—“ There is about him [Chunder Sen] a charm of personal manner, that throws a kind of glamour over men and disposes them to take his view of things.” An impartial observer like Joseph Cook, who notices both the “ merits” and the “ defects” of the New Faith is sure to command far greater respect than biassed and one-sided critics.

Calcutta, Sunday, May 20, 1883.

DON'T.

THE agitation in connection with the Jurisdiction Bill makes me wish to withdraw wholly from European society and resolve never again to mix with it. Advice,—Don't.

The opponents of the Bill in the Press are so rabid and abusive in their denunciations of the Native community that I feel inclined to remove them from my table and discontinue taking those papers—Don't.

My heart is so much annoyed and irritated that I would fain become a misanthrope and a sceptic.—Don't.

All progress is arrested and Native society is thrown back a hundred years, and I despair of progress—Don't.

I am becoming angry and fretful and vindictive, and am losing that great virtue of my ancestors, forgiveness.—Don't.

The Europeans and the Natives were being reconciled, but now the gulf of separation has so widened that I must draw the conclusion, philosophically, politically and religiously, that there shall never be a reconciliation of races so antagonistic in any period of India's history.—Don't.

If Englishmen abuse my countrymen, I will abuse them.—Don't.

If they boast of being a superior race, I too will boast of my people being a superior race, and I too will hate all foreigners.—Don't.

I believe it is impossible for us to love an alien race.—Don't.

Non-official Europeans denounce Government and our Sovereign's representative in India; I too will do the same.—Don't.

If things have come to this in spite of civilization and progress, I will cease to believe in Providence, I will cease to pray.—Don't.

Paras.—

PATIENCE is a characteristic of great minds. It seems to be a small virtue, and is often despised and overlooked as such. History tells us, however, that all great men and the leaders of all great movements assiduously cultivated this virtue, and illustrated it in a remarkable degree in their lives. To endure hardships and privations, dishonour, and obloquy, the tyranny of foes and the taunts of friends, disease and misery, disappointment and discouragement both in private and public life, and yet to stand up manfully and serenely and successfully accomplish life's noble destiny,—that is surely a characteristic of greatness, and so far as we are privileged to imitate it we too make an approach to moral greatness which the world is sure to acknowledge. Little

minds get impatient under the slightest irritation, and flee ignominiously where Heaven commands them to fight.

GIVE up secret vices. There is no eluding the gaze of Diety. Heaven's police always holds you in its clutches, you are under arrest and surveillance day and night. The darkest chamber gives you no protection. Have you fled into yonder den, and do you fancy you are safe? Break up your delusion, infatuated soul, and see that Penetrating Eye.—God sees me when I am alone,—that is a terrible fact, and it cleanses the heart if duly realized. Live in the Encompassing Eye, and you are sanctified. Even our forefathers, crude though their theology, had awful conceptions of the Divine Eye. Take the sixteenth hymn of the fourth book of the Atharva Veda :—"The Great One who rules over these worlds beholds as if he were close at hand. When any man thinks he is doing aught by stealth, the gods know it all ; everyone who stands or walks or glides along secretly or withdraws into his house or into any lurking place. Whatever two persons, sitting together, devise, Varuna, the King, knows it, being present there as a third. His messengers, descending from heaven, traverse this world : thousand-eyed, they look across the whole earth. King Varuna perceives all that exists within heaven and earth and all that is beyond. The winkings of men's eyes are all numbered by him."

Calcutta, Sunday, May 27, 1883.

ANALYSIS AND SYNTHESIS.

THE Vedic Rishis saw God everywhere, and localized Divine force in different prominent centres. Thirty three chief deities are spoken of in the Rig Veda, "the thrice eleven gods"—eleven in the sky, eleven in the air, and eleven on earth. And yet there was a hazy recognition of unity amid this plurality of divinities presiding over the different departments of nature. As the Hindu mind advanced in the direction of philosophic thought a grand "synthesis was arrived at during the Vedantic period, in which Agni, Indra, Surya were all reduced to the One "Brahma," without a second. The Pauranic period again broke this philosophical Unity, and evolved a multitude of divine attributes, which were regarded as gods. The One became Three hundred thirty millions. These the New Church has worked up into a new synthesis reducing multiplicity of Vedic forces and Pauranic attributes into a Personal Unity. In this last synthesis may India find rest and peace !

Thirty-three Vedantic deities.

Vedantic Brahma.

Three hundred thirty millions of Puranic deities.

God of the New Dispensation.

Paras.—

IT is not merely Hinduism that glorifies mountains. The Bible too bears repeated testimonies to the holy and heavenly character of these sublime works of nature. The prophet Isaiah often speaks of the holy mountain. Jesus too loved the mountains, where he often went to pray, and from where he preached his famous Sermon.

THE New Samhita is not meant to remain as a "dead letter" statute. It is not merely for perusal or the gratification of intellectual curiosity. The law is for observance and practical obedience. It is to be hoped that all believers in the New Dispensation will endeavour to carry out these rules in their respective houses, and show by their daily conduct and behaviour that their homes and families are worthy of the New Church.

IT is gratifying to observe how the interest of thoughtful men in our movement is quietly spreading in the West. A private letter from Stockholm, Sweden, addressed to the minister, thus opens :—"Your name is so often repeated and your actions so often spoken of in our congregation (the New Church one) that every body here thinks himself acquainted with you, and that is also the reason why you ought not to feel it so strange that I take the liberty to write to you. For my part I consider it quite as natural as if I were writing to a friend or to a brother."

GOD bless the Chaplain of Sitapur ! Casting off all false delicacy, our brother, the Rev. C. C. T. Fagan, suggests a Pledge for the suppression of sensuality, in the columns of the *Indian Churchman*, which we commend to our youthful countrymen. The Rules which the vow embraces are as follows :—
“ That I will keep my body in perfect chastity of deed, word and thought, as far as in my power shall be, I will do everything to promote the cause of Purity in others, always regarding uncleanness as equally dishonourable and abominable in man or woman ; that I will say, write or otherwise depict nothing which is directly or indirectly of an impure character ; that I will not willingly or knowingly listen to any thing of an unclean nature nor will I read books or other writings of a similar character or tendency ; that I will not willingly behold or gaze upon any picture or other object of an unchaste kind ; that I will visit no place frequented by immoral women, nor will I associate more than duty may positively demand with men who have no decent respect for their own honours ; that I will continually wear the Cross I now receive next to the flesh to remind me this my solemn and particular obligation.”
Will not young Bengal adopt a pledge like the above and save the country from carnality and debauchery ?

HERE is something which will interest our readers. A Library has been organized at Cardiff, under the name of “ The New Dispensation Circulating Free Library.” Its object is “ to evoke a wider and ever-increasing circulation of books, pamphlets, &c., treating upon subjects which pertain to the New Dispensation which has begun to dawn upon the

world." The prospectus goes on to say :—" We commence with 750 volumes—250 each—of ' A Little Pilgrim in the Unseen ; ' ' Evening and Morning ; ' and ' Simon Jasper ; ' and if we meet with encouragement, we hope to add to these other works from the pen of such, as John Pulsford, of Edinburgh, George Macdonald, Mark Guy Pearse, Sweedenborg, T. L. Harris, and Babu Keshub Chunder Sen." All that is desired by the promoters of this novel enterprize is that the books may be freely borrowed, carefully read, and re-lent."

Calcutta, Sunday, June 3, 1883.

PROCLAMATION.

THE NEW DISPENSATION.

Extraordinary.

The Himalayas,
HER MAJESTY'S BIRTHDAY.

THIS is my Queen's Birthday. India, rejoice. Rejoice countrymen, and countrywomen, rejoice friends and fellow-believers, throughout the land. Let every loyal subject, who lives secure under the British flag, thankfully rejoice upon this joyful occasion. Let millions of men and women send forth to-day a chorus of hearty thanksgiving unto high heaven for all the blessings they enjoy under Victoria's benignant rule. Let us all sing unto our gracious sovereign a new song of loyalty. Let the stupendous Himalayas shout forth " God bless the Queen," and let the roaring surges of the mighty

sea that encompasses the land echo and re-echo the joyous cry. "The Queen," "Our beloved Queen," "Our blessed Queen," shall be upon all loyal lips to-day, saith the Lord. Therefore, come all ye who love and honour Victoria—Rajahs, Princes and nobles, sages, saints and devotees, men, women and children of all races and creeds, come from the uttermost parts of the Peninsula into the tabernacle of the Lord, and lay your tribute of loyalty before His holy throne. Come Punjabis and Sindhis, come Rajputs and Mahrattas, come Beharis and Bengalis, come Telugu speaking and Tamil speaking races of the South, come hill tribes and aborigines; come Hindus and Mahomedans, Buddhists, Sikhs and Parsis; and with your varied languages and dialects and your diversified instruments of music, sing the praise of your exalted sovereign, and let Heaven's court resound with the loyal anthem of the assembled throng. Hollow half-hearted homage, mere diplomatic allegiance from interested motives, the Great God will not accept; nor will the abstract recognition of a phantom and shadow of loyalty, nor the cold infidelity of utilitarian politics please Him. It is the gushing sentiment of personal loyalty, the sallies of filial love, the warmth of unfeigned gratefulness, the enthusiasm of Rajbhakti, for which we Indians have always been distinguished,—these shall be our offerings on the occasion of this great jubilee. Excellent is our Queen, in virtue and grace pre-eminent among the reigning sovereigns of the world, truly our mother, affectionate and tender, the fountain of all the manifold political blessings we enjoy, deservedly exalted for her queenly virtues; such a Queen-Mother we will honour with the fervent loyalty of loving children. Nay, in recognising our earthly sovereign we recognise the providence of our Heavenly Sovereign. In honouring her we magnify Him who

hath appointed and set her to rule over us. For verily it is the Lord who has placed us under England's sway, for our education and advancement, material and moral. And though imperfections and errors, inseparable from earthly politics, occasionally tarnish the administration of the country, behold the beneficent purposes of Heaven are being carried out by an over-ruling Providence and all India is pressing forward, under England's guardianship, to her rightful place among nations and her seat in the kingdom of heaven. Let us then throw off every pretext of disaffection, and give our deepest loyalty and love to Victoria, as unto our Queen-Mother under the Lord. And now that race-feeling rages so violently in India, and threatens to create and intensify popular discontent and foment disaffection, let us not succumb to these adverse influences, but stand firm by our gracious sovereign, and her noble representative in India, who has done so much, under Heaven's guidance, to benefit us. Let all India rejoice to-day with enthusiastic loyalty, and let us all pray that the Lord of Mercy may cause His choicest blessings to descend upon the Queen-Empress and the Royal family, and upon all Her Majesty's Councillors in England, and also upon her noble Viceroy and his colleagues in India, that England and India may unite in true fellowship, and attain prosperity here and hereafter.

Paras.—

A THEIST in youth is a Deist in old age. A Theistic family sinks into a Deistic household in the second generation. If the grand-father is a Theist, the father is a Deist, and the grandson an Agnostic. Why is this the case? It is evidently not the fault of the man, but the fault of the so-called Theism

which is believed in. A corrupt system of man-made rationalism yclept Theism must degenerate in time, and expose its true colours and its inherent rottenness. But real faith in God and His Dispensation perishes not, but always prospers.

ANOTHER cheering epistle across the Atlantic in response to the Minister's New Year's Day Proclamation.

PHILADELPHIA, PENNSYLVANIA,
UNITED STATES, *9th April 1883.*

My dear Sir,—I have just seen and read your epistle to the Churches and Nations of the East and the West. Allow me to say that I respond to it most heartily. For I also, here in the distant West, believe in the New Dispensation, of which the corner stone is, "There is one God, the Father of all; and all men are his children, and thus are brethren.

I mail to your address with this letter a volume of mine containing "The modern Job," which was originally published in the year 1869, and portions of which are in harmony with your own views.

It seems to me that the Eternal Spirit is moving upon the face of the waters both in the East and the West, in order to bring Harmony out of Chaos.

With great esteem, I am yours very sincerely,

HENRY PETERSON.

How to measure India's greatness. Says Max Muller:—"The true history of the world must always be the history of the few; and as we measure the Himalaya by the height of Mount Everest, we must

take the true measure of India from the poets of the Veda, the sages of the Upanishads, the founders of the Vedanta and the Sankhya philosophies, and the authors of the oldest law-books, and not from the millions who are born and die in their villages, and who have never for one moment been roused out of their drowsy dream of life." Alas ! how few there are among our own countrymen who appreciate India's glories as our German brother does ! Even the educated classes look not " at Mount Everest " at all but form a poor conception of the country from its low plains and its anonymous millions. Who but the true patriot can keep his eye fixed upon the Everest of our national glory ? And who can help us to understand and realize its real splendour better than such well-read scholars as Max Muller ? His latest work on India is entitled, " India, what can it teach us ? " We should prefer to regard it as an invaluable work embodying what Max Muller can teach us concerning our great country.

Calcutta, Sunday, June 10, 1883.

THE PADRI WHO FAILED AND THE PADRI WHO SUCCEEDED.

IT is quite natural that one who loves and honours Jesus truly should like to see him and be with him always. Having conceived this desire I went to a Christian Padri, and asked him to show me Christ of Nazareth. He was immensely pleased, and immediately and most cordially offered his services. For he took me to be a ' heathen,' and was anxious to save me. So he patronized me, and gave me books and counsel. Of doctrine I have had enough, said I,

show me Jesus. Very good, said the Padri, come with me. And he took me over eighteen centuries of hard and thorny road, over hills of research and study and seas of speculations, to a country called the Holy Land. He accompanied me to a place where there were stones, and asked me to look beneath and see Jesus who lay interred there. I looked in vain. There was none to be seen. On remonstrating with him he persisted in saying, Yes the Lord Jesus *is* there, you are blind and therefore see not. I said, Reverend sir, is not Christ risen? How can he be here? The Padri looked confounded, and said in an apologetic tone,—I beg your pardon; yes Christ is risen. I forgot all about it; it is a scriptural truth. Then where am I to go?—I inquired seriously. Thereupon he modestly confessed his ignorance, and advised me to seek enlightenment elsewhere. I left them and wept bitterly, saying within myself, Jesus, where can I see Thee? I returned home from the Holy Land disappointed and vexed. It suddenly occurred to me that there was an old Padri, my next door neighbour and a most intimate friend of mine, whom I had known for many years, and who was as devout as he was learned in the scriptures. I ran to him with eagerness and impatience, and at once opened my heart to him. But instead of pitying or patronizing me he began to rebuke me mercilessly. Assuming an indignant attitude and tone he said to me, so long have you been with me and yet you have not seen Jesus? This flesh is Christ's flesh, and this blood is his blood, and yet you say you have not seen him! I was convinced, and I found relief. Christ dwells in the Christian.

Paras.—

AT Simla special prayers were offered on Her Majesty's Birthday, in the course of the morning service, conducted by the Minister.

SUNDAY morning services are regularly held at Tara View, Simla, Bengali and Punjabi brothers and sisters meeting in solemn devotion. Some very interesting hymns have been composed by the lady members of the congregation, which we hope to see published. They are effusions of devotion on Himalayan heights.

FRENCH atheism is really playing a dangerous game, if it has come to this. The word "God" is being carefully excluded and eliminated from the text books used in public schools. The educational authorities are, it seems, bent on cutting not their own heads but other people's heads, their atheism being thus an atrocious compound of infidelity, forgery, perjury and scandalous fraud. For it is not new infidel works of their own that they are introducing into the municipal schools, but they are expurgating the word "Dien" in the works of well-known French authors, thus tampering with the Theism of Theistic books and converting them into engines of destruction and instruments for the propagation of atheism among unsuspecting boys and young men. Heaven save French youths from the effects of such an unblushing public scandal miscalled "education!"

TO look upon the Lord as the husband of the soul is indeed the grandest conception of the Vaishnava theology, the *mahabhab* of Hindu devotees. It is the perfection of Bhakti, the highest state of blessedness which the loving soul can attain on earth. According to the yoga philosophy the highest conception of spiritual life is pantheistic union with Deity; but the Bhakti School in India regards the soul's conjugal love and fidelity to God as its heaven. The loving devotee wants nothing but this, that he shall always love and serve his Maker as a devoted and faithful Sati. We find a curious coincidence in the Christian Scriptures. Take the subjoined text from Isaiah. "For thy Maker is thine husband. And as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."

Calcutta, Sunday, June 17, 1883.

THEY ARE ALL GOING TO HEAVEN,—SO
THEY SAY.

ALMOST every member of our community is satisfied that he goes straight to heaven after death. A more woful and perilous infatuation we can hardly conceive. Every one of us going to holy heaven? Ridiculous! And what is the plea urged for this absurd assumption? Nothing but this. We pray, we love God, we love and serve man, we try to do our duty, we are earnest: *ergo* we enter paradise directly we "shuffle off this mortal coil." An excellent passport, an awfully cheap route to heaven! Nothing can remove the delusion of these people except perhaps a direct glance at the outskirts of heaven, where thousands whom we honoured on earth are

still waiting for admission and getting through their term of penalty and probation. If they could only see with their own eyes the actual fate of the world's good men in the life beyond, they would shudder and grow wiser. How few think of that dismal and certain purgatory through which every man has to pass who has committed the least sin ! Not yet,—says heaven's door-keeper, to every soul that carries with it the least stain of lust or anger, pride or selfishness, jealousy or untruthfulness,—Not yet ; not till thou hast suffered thy penalty in yonder purgatory and washed off thine iniquity shalt thou be ushered into the presence of the All-Holy. If we have uttered one lie, selfishly overlooked one case of charity, got into a fit of rage or vengeance only once in our life-time, there is so much purgatorial retribution in store for us. If we have wasted our time and energy and substance, if we have not done our appointed work adequately the account shall have to be made up outside the gate of heaven. How can the ungenerous, the proud, the selfish, the unforgiving enter heaven with their sins clinging to them ? If a man with six lies can enter, why not a liar with sixty lies ? If a man with impure thoughts, why not an adulterer ? If one who was angry ten times why not a murderer ? Our ministers and missionaries and devotees think they may do anything and every thing, they are sure of heaven because of their devotion and spirituality. Let the best among us remember the fate of Yudhisthira, and be prepared for purgatory. They have still pride or anger or some other moral stain in their hearts, and they must suffer penalty outside heaven according to the measure of their guilt. No going straight to heaven unless we are thoroughly cleansed here.

Paras.—

THE following remarkable epistle—remarkable as coming from an earnest Christian—is addressed to the “Chief of the Brahmo Somaj,” and comes from Mr. F. Fenton, Bateley, Yorkshire :—Dear Sir, I beg to present to you a copy of my Translation of St. Paul’s Epistles into modern English in the shape of his letter to the Romans. I do this as I regard you as the most perfect reproduction of that great man and evangelist that the world has seen since his death. He adapted Christianity to the Western intellect, and you have adapted it to the Hindu and so to the Oriental of modern times. As you use English as the medium for spreading the teachings of Jesus amongst your countrymen, it has occurred to me, as they know English only in its existing modern forms that to present that teaching to them in the same inflections will aid your work. I therefore offer you the free privilege of printing my version for Indian use, and will send you fair copy of the whole of his writings if you like to issue it in print as a hand-book for your disciples, if you write desiring me to do so. With much admiration of your labours, I remain, Yours truly *Ferrar Fenton*.

How that learned Pandit, Professor Max Muller, rebukes the spirit of worldliness in the West and contrasts it with the transcendental character of the Indian people ! “ We all lead a fighting life ; ” says he, “ our highest ideal of life is a fighting-life. We work till we can work no longer, and are proud, like old horses to die in harness. We point to the marvels of what we called civilization—our

splendid cities, our high-roads and bridges, our ships, our railways, our telegraphs, our electric light, our pictures, our statues, our music, our theatres. We imagine we have made life on earth quite perfect; in some cases so perfect that we are almost sorry to leave it again. But the lesson which both Brahmans and Buddhists are never tired of teaching is that this life is but a journey from one village to another, and not a resting-place. Instead of simply despising this Indian view of life, might we not pause for a moment and consider whether their philosophy of life is entirely wrong, and ours entirely right; whether this earth was really meant for work only, for constant hurry and flurry; or whether we, sturdy Northern Aryans, might not have been satisfied with a little less of work, and a little less so-called pleasure; but with little more of thought, and a little more of rest. For, short as our life is, we are not mere Mayflies that are born in the morning to die at night." Will Europe listen to the warning voice of the German Rishi?

WE have often regretted that the rapturous love of God and abhorrence of sin do not always go together. Among theologians and devotees of the new school there is a great deal of enthusiasm in their conceptions and practices of the loving element in religion, but the old Calvinistic ideas of justice, sin and punishment seem to be losing their ground both in theory and practice. Why should not Divine love and justice be realized simultaneously? Why should not devotion and moral purity go hand in hand? The anomaly we speak of exists not only among advanced Unitarians and Dissenters of all classes, but also among those of our own community.

in India whose doctrines and lives we have had opportunities of studying closely. The same disharmony, the same inconsistency exists far and near, at home and abroad. Why is this so? It may be that all over the world there is a decided reaction from the extreme ideas of sin and justice characteristic of the old faith and a fresh outburst of enthusiasm in defence of the hitherto neglected attribute of Divine love. It is simply going from one extreme to the other. Later on perhaps the mistake will be discovered, and an attempt made to harmonize mercy and justice in God, holiness and love in man. Puritan morality and Vaishnava devotion may yet be reconciled in synthetic union. Under the title of "The New Theology—A Protest," an American paper, the *Christian Union*, strongly condemns this evil tendency of the new school. But why not combine the old and the new? The New Dispensation is the harmony of faith.

Calcutta, Sunday, June 24, 1883.

A LETTER TO ENGLISH UNITARIANS.

[To the Secretary to the British and Foreign
Unitarian Association, London.]

Apostolic Durbar of the Brahmo Somaj of India,

Calcutta, 23rd June 1883.

REV. SIR,—The attention of the Apostolic Durbar of the Brahmo Somaj of India has been drawn to an article which lately appeared in the *Inquirer*. (May 12, 1883.) As the paper is known to represent

the Unitarian Community in England, and as some of the statements made in the article in question are calculated to do harm, I am desired by the Apostolic Durbar to lay before you the actual facts of the case with a view to remove misconception and unfriendliness. The writer asserts that "at one time a strong feeling of sympathy existed between Unitarians and the Brahmo Somaj movement;" but he goes on to say, "the same strong sympathy is not felt now." Taking this as his text, the writer makes strong and offensive strictures upon our religion and the character of our leader. We have no quarrel with the paper itself. The editor of a newspaper is quite welcome to publish his own opinions with courage and candour, whatever they may be. If he really hates us and our movement he must honestly say, so and we have no right to grudge him his rightful freedom. But when he speaks as the representative of an entire community, the case is different. The *Inquirer* says, apparently with some degree of authority, that not he alone, but the Unitarians as a body, have ceased to feel sympathy with the Brahmo Somaj, because of the "extravagant pretensions put forth by Chunder Sen" and "the downward tendency of his Church towards puerile superstitions." Is this true that the cordial relations between the Unitarians and the Brahmos have ceased to exist? Is it true that the Unitarians hate Mr. Chunder Sen as a pretender having "extravagant pretensions" and the religion of his Church as a mass of mysticism, superstition and absurdity? And is it true that owing to these reasons "the sympathies of Unitarians generally were transferred from Mr. Sen's Church to the party which seceded?" To each of these questions the British and Foreign Unitarian Association alone is capable of returning an authoritative reply, as it is truly the recognised representative assembly of the Unitarian body in the

United Kingdom. In appealing, therefore, to your Association, the Apostolic Durbar confidently trusts that they will take the merits of the case into consideration, as it seriously affects the relations of two important communities, and I may add, the religious prospects of two great countries.

I beg to submit on behalf of the Apostolic Durbar that so far as they are concerned they have always maintained, and do still maintain, the most friendly and respectful relations to the Unitarian body. They are profoundly grateful to them for the extremely generous treatment accorded to their leader and to Babu Pratap Chunder Mozoomdar in England, and the rich presents of books with which they have been favoured from time to time. The "Complete Works of Channing," which the Brahmo Somaj of India was kindly commissioned to sell, and which it has done its best to circulate in this country, may be regarded as a bond of union between the Unitarians and Brahmos, than which a better or stronger bond can hardly be conceived. Indeed nothing can be more desirable than the two bodies should be united in the spirit of that great and beautiful soul. Nay with regard to the essential principles of the Unitarian faith, the Brahmo Somaj is doing exactly the same work in India among the Hindus which the Unitarian Church is doing in England. In fact some of the best Unitarian ministers have been heard to say that there is no need of organizing a Unitarian mission agency in India, that work is being so thoroughly carried on by the Brahmos. The two are sister Churches, working harmoniously under Providence, and we sincerely believe that they are kept together by unity of faith and cordiality of friendship. How can there be an estrangement between those whom God has united? Any attempt to assume or create such an estrange-

ment must be both untruthful and harmful. On the part of the Brahmo community as represented by the Apostolic Durbar, we thoroughly disclaim anything like antagonism or rupture, ingratitude or disrespect. I am desired emphatically to state that they have always cherished and do still cherish the utmost cordiality and reverential regard towards their Unitarian co-workers in God's vineyard.

But unity is not uniformity, and we do not assume nor claim sympathy where differences are inevitable. The two Churches are united never to be severed, but there is and must be a divergence of doctrine and discipline in non-essential matters affecting the diverse needs and the peculiar conditions of eastern and western nations. If English Unitarians endeavour to impose upon us, Indian Theists, all their peculiarities of dogma and sentiment, and demand of us an entire renunciation of those peculiar principles of our national Church which we hold most dear and sacred to us, we must denounce such attempts as most unphilosophical and uncharitable. To sneer at our *yoga* and *bhakti* as idle dreams, to protest against our Indian ceremonies of daily baptism and daily sacraments as puerile superstitions, to hate our leader as a man going down the path of moral and spiritual infatuation under the influence of extravagant pretensions which have characterized impostors in all ages, and to cut off our entire Church from sympathy and love as a body of foolish mystics and dreamers,—as the writer in the *Inquirer* has done in the name of the Unitarian community—why, this is the very height of intolerance of which a truly liberal Christian Church must feel ashamed. It is not too much to say that English Unitarians do not fully understand, and have never properly studied the transcendental principles of *yoga* and *bhakti* or the deep philosophy of the orientalized Christianity of our ritual, and to

their verdict therefore we must respectfully decline to bow. Far less entitled to our acceptance is their strange and adverse criticism on the elevated Christian devotion and doctrine which is more and more observable in our Church in these days, and which has been condemned as "religious mysticism,"—such as our faith in the pre-existence of Christ and the doctrine of Unitarian eclecticism. Such anti-Christian criticisms we never expected from a body of Christian believers, and we confess they have no weight with us, and will never induce us to forego our advanced position among the true disciples of Christ.

Of course individual Unitarians may hold such views, and may even assume an attitude of intolerant antagonism towards us and our Church, for none has a right to coerce individual judgment. But we should be sorry to learn that the Unitarians as a body, as represented by the British and Foreign Unitarian Association, cherish these opinions and feelings with reference to their brethren in the East. The hostile animadversions and even the abusive denunciations which our Church has of late called forth both here and in England among individual critics may be easily accounted for. In almost every religious sect there is a right wing and a left wing; there are men who are given to spirituality and devotion, and there are others who take to rationalism and outward refinement. And between these two classes there is always discord and sometimes collision. You will not deny that the Unitarian Church is split into these two hostile sections, and that as there are Brahmo Theists and Deists among us, so there are Unitarian Theists and Deists among your community. That your rationalists should sympathize with our rationalists is but natural and inevitable. Such sympathy, based upon the law of affinity, and always

observable among kindred spirits, is not in the nature of things unusual or extraordinary, and we do not at all wonder at it. If hundreds and even thousands have deserted us because of their growing rationalism and worldliness, we do not in the least feel surprised at the desertion. It is just what has taken place often and often in history, and will recur again and again in similar circumstances. And so among the Unitarian body and among Christians generally how many hundreds and thousands annually leave the orthodox and the spiritual Church and go over and join the ranks of the rationalists ! To such men devotion is a burden, a duty rather than a pleasure, spirituality is but mysticism and folly, and five hours' communion an idiot's dream. To such men, whether here or in the West, things material which appeal to the senses have more value, but the transcendental things of the Holy Spirit are all mere superstition and nothing more. They regard the building of a school house as of greater value than the upbuilding of a new spirit-house for the soul ; they extol the world above Jesus. Their morality is not self-sacrifice, not obedience to the Voice of God in Conscience, not the highest puritanic holiness in all the details of daily life, but convenient conformity with conventional rules of outward civilization. Such men sympathize with each other, and admire and applaud each other. Hence perhaps it is that all Unitarians who are more or less of a Deistic turn of mind and in whom rationalism has quenched the Spirit, have transferred their affection and sympathy from us of the spiritual school to Brahmos of the rationalistic school. It is but natural that they should do so. But if we look beyond the circle of Deists we find that hundreds of spiritually-minded men here and in the West, among Hindus as well as Christians, have come forward during the last few years to cheer

us with sympathy and encouragement. Indeed in no previous period in the history of the Brahmo Somaj was there ever a heartier recognition than at present of our spirit struggles and spirit-triumphs among the truly spiritual men in Europe and America and India as the numerous testimonies published in our paper, the *New Dispensation*, amply testify; though we must say many regret our setting up a "new" and independent Church. If your rationalists choose to side with our rationalists let us have the sympathy of your devout men. Such sympathy we have good reasons to expect, for we find that at the last Anniversary of the Unitarian Association, one of the devoutest of your ministers, the Rev. J. Page Hopps had the courage to vindicate the Spirit and administer a sharp rebuke to the prevailing rationalism of the age in such words as the following:—"Now we rationalists, we free Christians, must not shrink from all this as mere mysticism." We ought to be among the most spiritual Christians, or we are the merest shams." [Vide *Christian Life* May 19, 1883]. It is clear from these words that what appears to the natural and carnal man to be "mysticism" is not so to the spiritual, but only communion of the human spirit with the Eternal Spirit, and that without it the life of the best Unitarian is the "merest sham." If this be the mature and authoritative deliverance of the Unitarian Association, well may we hope that in the higher revelations of the Spirit and in the higher aspirations and life of the soul the truly spiritual among the Brahmos and the Unitarians will enter into loving and joyous fellowship. It is this higher fellowship that we pray for and claim in the name of Christ, our divine brother. May there always be cordiality and brotherly love among the men of faith and devotion in all lands through the Holy Spirit! And I sincerely trust that differences of

opinion, inevitable in non-essential questions will not interfere with true spiritual harmony, and that personal matters will not be allowed to develop into sweeping generalizations condemnatory of an entire community. Should our Unitarian brethren in England hereafter feel called upon to judge of our doctrines or rites, they will be good enough not to decide till they have looked into all official papers and authentic documents, which I shall be most happy to furnish whenever required.

Begging you will kindly lay this letter before the Association at an early meeting,

I remain,

REV. SIR,

Yours obediently and fraternally,

GOUR GOVIND RAI, UPADHYAYA,

Secretary,

Apostolic Durbar of the Brahmo Somaj of India.

Paras.—

THERE are so few testimonies in these days to the working of the Holy Spirit that it is refreshing to find the following emphatic statement in an American paper, in confirmation of what we have always held concerning God's daily messages to man:—"Questions of duty, which Omniscience alone can decide with certainty, spring up, sooner or later, in every Christian's path. And prayer is such a wonderful, blessed ordinance, because it helps us to decide these questions by putting us in actual communication with Omniscience. But God's help in deciding them is not a miracle. It does not dispense with the use of the appropriate means on our part."

FAITH in things seen and known is not faith. It is knowledge, it is observation, it is experience. Above and beyond all this is faith. It is in regions unknown and unexplored that faith builds its habitations. It is a venture and a hazard, or it is nothing. It is not 'I know thee,' but 'I trust thee.' If we have given a man only so much love as his tried and proved fidelity entitles him to, we only love him and honour him : if we give him more we are said to trust him and have faith in him. A man has no faith in silver or gold or cash payment, but only in promissory notes. The language of faith is, "Though he slay me yet will I trust in him." Those who are always doubting and questioning, and can only trust when they know and understand are 'knowers,' but not men of faith.

IT is not true that the ceremony of baptism is confined to the Christian community or that it was originated by John the Baptist. History proves that it prevailed almost universally among all the principle nations of antiquity, the Hindus, the Egyptians, the Romans, the Persians and the Jews. According to Tertullian the Egyptians were accustomed to wash away sin by means of immersions, and the man who resolved upon leading a better life was baptised ; so also were they who were admitted into the religious body that worshipped Isis. The Romans were particularly given to this form of purification, and carried it so far that they sprinkled flocks and herds, fields and houses, and when naming their children on the eighth day, they commenced with a *lustratio* of the child. The Persians when initiating a new member into the mysteries of Mithra, made him submit to numerous

immersions. And the Hebrews, when admitting a proselyte, immersed him in presence of three Hebrews of distinction. When this was done, the proselyte protested his abhorrence of his past life, and that no worldly motive, but only a sincere love for the law of Moses, induced him to be baptised. At the same time he promised to lead a holy life, to worship Jehovah the True God and to keep His commandments. This done, he was admitted to share all the rights and privileges belonging to the chosen people. But the Essenes had more distinctly marked the use of water as a symbol that the old life was cast off and a new one adopted, by their system of baptism on the initiation of any new member. They also clothed the newly baptised in white garments, which we find was the custom of the Church for several ages. The name Whit-Sunday is supposed to be derived from the fact that the newly baptised Christians appeared in their white garments. This was also a symbol of their purification. The Samhita of the New Dispensation has at last incorporated this universal rite into daily bath.

Calcutta, Sunday, July 1, 1883.

THE HOLY MOUNTAINS.

THE mountains are stupendous witnesses of the Lord. They are towering mansions of the Most High. The fact has been acknowledged and felt in all ages. The devotees of all sects have borne testimony to it. He who loves God is fond of hills and high mountains : he wishes to magnify and praise the Creator in high places, far away from the bustle and traffic of the world, and far above the breath of its contagion.

The Hindu's reverence for the hill is well-known. He has built his heaven upon the High Himalayas. The Rishis and the Munis made the hill their spirit-home, and in solitude indulged in those flights of devotion for which they were distinguished. Nor is Christianity less warm in its tribute of praise to mountains. We know it to be a fact that the very founder of Christianity "went to the mountains to pray." His famous sermon is known as the "Sermon on the Mount." In Isaiah we find repeated testimonies. Take the following among others :—

"Let the inhabitants of the rock sing, let them shout from the top of the mountains.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth !

The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

Even them will I bring to my holy mountain, and make them joyful in my house of prayer.

He that putteth his trust in me shall possess the land, and shall inherit my holy mountain.

In the Psalms we have the following passages :—

Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness.

Let mount Zion rejoice.

The mountains shall bring peace to the people, and the little hills, by righteousness.

His foundation is in the holy mountains."

To the hills then and to the mountains repair, ye who love the Lord, that ye may attain the heights and depths of devotion. To our countrymen especially we say, they ought to remember that their venerable forefathers gathered the riches of faith and communion upon the heights of Himachal, and that if they

are only faithful and loyal to their illustrious ancestry they ought also to do honour to that abode of the Aryan's God, that old school of national training. How desirable is it that a temple should be raised in these days on the Himalayan mountains worthy of the Church of the New Dispensation and acceptable unto our God, and how desirable that to this Temple should be attached a holy Asram for the cultivation of devotion and yoga ! To the Himalayan Brahmo Somaj we commend this idea.

Calcutta, Sunday, July 8, 1883.

THE UNITARIAN POSITION.

A STRANGE but happy coincidence. Just about the time the Apostolic Durbar of the Church of the New Dispensation indicted its suggestive epistle to the Unitarian Church in England the *Christian Life* published a most remarkable "Address by the Rev. Dr. Putnam to Unitarians." Both are emphatic protests against secularism and materialism. Both insist upon spirituality and devotion. Both point to growing rationalism and sceptical negations as the one unfailing cause of the secession and desertion of thousands from the ranks of orthodoxy. Both appeal to the writings of Channing as embodying the purer faith of Christ, against which the protesting classes are so irreverently rebelling. And both recommend a return from free religion to faith and an extolling of prayer and devotion and the things of the Holy Spirit above intellectual license. It is to be hoped that the joint influence of this double protest, this combined remonstrance of Eastern and Western believers against rationalistic secularism will

have the effect, under God's grace, of leading to a revival of true spirituality among both Unitarians and Brahmos and their sweet fellowship in spirit. How very emphatic and unsparing are Dr. Putnam's condemnatory warnings will appear from the subjoined extracts :—" With all our boasts of the progress and spread of Unitarianism, the fact remains that as an organised body, we are little, if any, stronger than we were a generation ago. Here or there one may point to some increased numbers or activity ; but here or there, also, you shall see as marked a decline. Grant that many valuable recruits have come to us from the ranks of so-called orthodoxy, yet they have been no adequate compensation for the losses we have sustained in the many devout and intelligent persons and families that have reluctantly left us for other communions which are ever ready and glad to welcome them, and complacently acquiesce in the exchange."

" The many and mingled causes of the change referred to have operated to dilute the Christianity of our churches and organisations, our preaching and literature, to sink the Bible to a level with the books of other religions in the estimation of large classes of our people, to dwarf the moral and spiritual stature of Jesus Christ or hide him altogether to their view, to secularise the Sunday and its public services, to give over to neglect—to use no stronger word—the rite of Baptism and the Lord's Supper, to discourage devotional habits and observances, and to lead men to materialism and atheism. So lax and loose a thing has Unitarianism come to be regarded in many sections of our land, that ministers who break with the old theologies and adopt extremely radical views seem naturally to drift to our own body, in whose churches they have been encouraged to think that they can proclaim whatever flagrant heresies or destructive criticisms they may please ; for, has it not

again and again been said, in the language of a prominent Western preacher writing for one of our papers, 'God or no God, immortality or no immortality, Liberty must be our watchword?' " . . . " The grandest and most impressive meeting I ever attended was the closing one of the Channing Centennial Celebration, in Brooklyn. That illustrious name it was, or rather the faith which it represented—so broad and beautiful, so undeniably spiritual and really evangelical, and so wonderfully illustrated by a life and character like the Master's own—that drew that mighty concourse of men and women there, making us all feel, as we never felt before, the meaning of the Saviour's words, 'That they all may be one.' Was it not a fore-vision of the blessed time that is yet to be?"

MY SWEET EKTARA.

My sweet ektara, sacred wire, sing a new song unto my beloved God.

Rich and manifold are His mercies : unto me, His servant hath He shown abundant love.

Therefore I will bring unto my Benefactor and Friend, the God of my home and the Father of my people a new song of joy and thanksgiving.

For who on earth is so vile as I am ? Who is so unworthy of heaven's favour ?

In my very bones is iniquity, and wickedness and corruption dwell in my blood.

The hair of my head I can count and the grains of sand on the sea-shore, but my transgressions are unnumbered.

Daily have I sinned against the Lord my God, and every hour witnesseth my transgression.

And if to so great a sinner the Lord of heaven hath vouchsafed such abundant mercies shall I not proclaim them trumpet-tongued to the uttermost parts of the earth?

I rebelled against Him and He gave me food and raiment and precious jewels of His love: I deserted Him but He came and embraced His child and upon my lips He printed a sweet kiss of fatherly affection.

I shut my door against my Saviour, but lo! He stands before me day and night as a prisoner whom His own mighty love hath enchained in the house of His beloved child.

I chose to be a ragged beggar in the streets, but He said, No, that cannot be. I will make thee a bright city on the hills, and so He adorned me and decorated me with faith and devotion, and made me rich and beautiful, and I am now a joy unto myself.

I was in a far country bordering on hell, but lo! He hath brought me into His garden, where in the company of saints I sing His glory, and His joy overflows my heart.

Sweet is my God and beautiful His countenance, and His eyes full of tender love towards His anointed.

Be not idle then, my beloved ektara, my companion and comforter in solitude, but break forth into a joyful song such as my Father desireth.

Thy song shall not only gladden my heart and please my God, but it shall strengthen the weak, sanctify the unrighteous and reclaim the infidel, and spread faith and joy on earth,

And thou knowest, dear ektara, how to make an acceptable song of the conversion of servant Sen, the prince of sinners, and sure I am that if thou wilt take up and sing my secret joys thou shalt be honoured as a divine instrument and as a mighty musical apostle. O thou small wire, thou shalt help to extend the kingdom of heaven on earth.

Blessed wife, my heart's beloved, sing unto thy God and my God a glorious song and unto the world the gospel of Salvation.

Calcutta, Sunday, July 15, 1883.

THE ORTHODOX CHURCH.

WE look upon ourselves as members of the Orthodox Church, and we glory in the fact. But what does orthodoxy mean in connection with so rational a religion as Theism, people, naturally ask. Can Brahmos be orthodox? Can those who follow reason and not scripture, their own intuitions and not prophets or synods be orthodox? There can be Hindu, Christian and Mahomedan orthodoxy; but Theistic orthodoxy!—never. Such arguments we do not endorse. There is just as much orthodoxy in our natural religion as there is in any of the so-called supernatural creeds in the world. For orthodoxy means only the full measure of faith. The Hindu who believes in the whole creed and the whole scripture is an orthodox Hindu. The orthodox Christian accepts the whole of Christianity—Bible, Jesus, Church, Prophets, Fathers and all. So the orthodox Theist in India surrenders his faith and homage, his heart and soul to every doctrine and every prophet of the Church Universal. We hold every word of our scripture to be infallible gospel truth, and we dare not question it. The only difference between us and the orthodox of other churches is this, that their scriptures are written, while ours is an unwritten gospel. But this makes no subjective difference. We are as completely tied down to our creed and to our Church as any orthodox Hindu or Christian

to his. From the time of the foundation of the visible Church of the Brahmo Somaj by the Lord's servant and apostle, Raja Ram Mohun Roy, down to the present day, every event that has occurred under Providence, including the whole history of the opposition, is to us saving gospel, and woe unto him who disbelieves or questions a single word or syllable of this unwritten book ! The providential dealings of God with our people these fifty three years challenge our entire assent and our whole-hearted allegiance. The orthodox have no option or freedom in the matter. We are prisoners of faith, we are slaves of doctrines, and have no 'private judgment,' where God speaks through the Church. Are we not free ? Yes in so far as we freely accept the bond, freely adopt and kiss the self-imposed chains of truth, freely sell ourselves to the Lord and His Church. Having freely chosen the truth of the New Dispensation we are now its servants, and we have now no other alternative but to bow before the *entire* Dispensation, and accept *every* letter of the law and *every* servant of the Lord. While men of partial faith and sectarian schools say, we are of Ram Mohun and we are of Devendra Nath, we are of Bombay and we are of Madras, the orthodox Church of Theism says, we are of God and we accept the whole scripture. And there are now among us more than twenty apostles and missionaries, deacons and elders, and to each of these we are called upon to give our fullest faith and loyalty. He who ignores the venerable patriarch Ram Mohun or the least of these apostles is to the orthodox Church an alien and an apostate, however great he may be in his own sect or coterie. Beware of pretenders. Hundreds there are who profess to belong to the Church Catholic, and yet in their hearts they repudiate particular doctrines, deny particular events, despise particular persons, reject particular

testimonies and detest particular forms of discipline. Such men, whatever their professions, are not loyal to the New Dispensation ; they do not belong to our holy orthodox Church. Let the orthodox stand forward and by their full faith put to shame the pride of protestantism, the infidelity of rationalism, the license of sensuality, the convenient compromises of worldliness, the timidity of weakness and the half-hearted allegiance of doubters.

Paras.—

THE apostles and the devotees of our Church have been called upon by the minister to write to him about their experiences and the deeper spiritual wants of their souls. They are to write by turns, one every day. The brethren are strictly warned not to write on matters temporal. Such epistolary correspondence cannot fail to prove beneficial. It is indeed highly desirable that the highest spiritual relations should be established between the minister and the congregation, and that they should be united in the deeper fellowship of the spirit. From the epistles already received it appears that more attention ought to be paid to holiness, and especially the culture of forgiveness, unselfish love, humility and self-surrender.

Calcutta, Sunday, July 22, 1883.

TURN TO THE ONE.

BETWEEN the Minister and the congregation there are evidently serious differences of opinion and taste and temper. And well may he say to them : Your God is not my God, nor is my God your God ; your

doctrine is not my doctrine, nor is my doctrine your doctrine. This may seem to be exaggeration, the hyperbole of sentiment, which sober reasoning may not accept. But we say this is true, and not to be wondered at. Hundreds may believe theoretically in the same God, the same Brahmo Somaj, the same Dispensation, the same providential economy. Yet in their hearts and their practical lives we see marked differences. The God of indolence who feeds the idle flock is not the God of industry who doles out rice to His servants according to the measure of their work. The fictitious personage in heaven who tolerates anger and pride is not the real God who demands every moment forgiveness and meekness. The diplomatic divinity who makes for his people comfortable homes where truth and mammon may both be served in a convenient fashion is certainly different from the uncompromising King who would not be satisfied with anything short of absolute self-surrender. The imaginary deity who to please his disciples gives to each only such work as he loves, and so arranges that one shall only look to charity and another to domestic reform only and another to preaching only and another to the school master's work only, is wholly at variance with the Great Master who demands of each of His servants charity and educational work and study and preaching and yoga and bhakti and all in due proportion. Are those your gods or is this your King?—we ask our devotees and missionaries and apostles. They should catechise their intellects. For we know they agree intellectually and that marvellous is the concord of their lip-devotion, their doctrinal beliefs and their professions of loyalty to the Church Universal. But their lives agree not, and their actual faith and prayer and service are offered to different Churches and contradictory divinities. Let them try to agree among themselves and with their minister, and build a close

alliance upon identity of faith and worship. Let them come away from their respective 'idols,' and go straight into the Holy Tabernacle, where they will behold awe-struck the One Lord seated on the Throne of Light, teaching the same doctrine, offering the same scripture to all, and pointing out the same path of salvation. There alone is true unity possible; there alone can we learn, what we have yet to learn the identity of the Godhead and the identity of the New Church. Now we fight and war for we worship our respective shibboleths; then we shall be one even as the Lord our God is one, for we shall see the same face everywhere, hear the same Voice at all times, love the same Father, follow the same Teacher and rejoice at the feet of the same Saviour. Come, let us forsake the many, and turn to the Sweet One of the New Dispensation.

Paras.—

IF the Name of God does not remove your impurity rest assured it is not the Divine Name you are uttering. It is some-one-else's name or some other word altogether which you have taken upon your lips. The Name is a Word of Power and is sure to prevail against sin and temptation. Be not deceived by seeming analogy. The verbal utterance, the combination of letters, the sound, the tone may be perfectly accurate, and yet it may not be the real Name you are chanting. Take the Holy Name but once and you realize its power instantly; it chases away evil with a peremptory 'Get-thee-behind-me-Satan.'

THE following words of cheer addressed to the Minister come from Manchester:—"Servant of God

—Greeting. From the first time your name and mission became known to me, my soul rejoiced and I gave thanks to God that it had pleased Him to write all truths, and thus produce peace on earth and goodwill among men. I hail thee and the new era with joy and gladness. Thy star risen in the East shines even unto the West, and shall continue to shine until its rays encircle this planet with a belt of glory. Even so, Amen. I have like thyself sought among the faiths of men a bond of union, and in so doing felt blest. I stretch out my hands and plead with you to come and help us, give us instruction and make me one with you. Write unto us and inform us of those if any in this nation of the New Faith, that we may commune with them. Show unto us fully the perfect way that we may walk therein. Kindly tell unto us what are your organs and how obtainable in this country. If any of your missionaries are here, tell me of them, that I may seek them out. I have so much to say that I know not how to convey it to you, but I pray that God will show you the state of my mind and my desires. Amen. I remain, praying for your success,—C. H. HASSALL.

Calcutta, Sunday, July 29, 1883.

THE THREE MESSAGES.

THE Church of the New Dispensation must congratulate itself and the minister upon having proved an instrument in the hands of God of calling forth two most important Messages from the two great divisions of Christ's Church in India. Whatever may be said to the power and influence of our holy church, by friends or foes, it is clear that its New Year's

Message of Peace and Reconciliation addressed to all the nations and churches in the world, far from being ignored or disregarded, has been considered worthy of serious response and suggestive criticism. When the Message was first published great was the outcry against it among the thoughtless. It was pronounced impertinent and ambitious, childish and senseless, arrogant and blasphemous. And many there were also who passed it by with a quiet and contemptuous smile. But noble Bishops and high dignitaries, entrusted with the stupendous responsibilities of Christ's ambassadorship and anxious for the spiritual welfare and redemption of millions in this land committed to their care, have thought otherwise. They too have condemned the message ; they are not on our side. But they have pondered on it ; and they feel it is not without deep significance among the signs of the times however erroneous or harmful it may be.

And what is more, they have made use of it for their own purposes, and have publicly met by counter-messages. If the Message of our Church has done nothing else, it has done glorious good work by furnishing an occasion for calling forth these two important documents, the " Message of the Church of England Bishops in India and Ceylon in Conference assembled in Calcutta" and " A reply" to the above by the Right Reverend L. Meurin, S. J., D. D., Bishop, Vicar Apostolic of Bombay, entitled " The True Basis of Christian Fellowship." In the publication of these papers there is surely abundant cause of congratulation for every believer in the New Church. Thus the year 1883 has given the world three remarkable Church manifestoes,—Theistic. Protestant and Catholic,—which, for many years to come, will furnish food for thought to the reflective mind, and help to influence in however small a measure the destiny of this great

nation. The Protestant Message we have already noticed. Bishop Meurin's pamphlet is a masterpiece of polemical literature. In scholarship, in diction, in clearness of thought and expression, in dispassionate reasoning, and in fairness and courtesy towards the opponent, it is simply unrivalled. Its type is clear as crystal, and yet vigorous and argumentative. Not vapid, not frothy, not defiled by personal reviling or angry invectives, as similar writings unfortunately are. The Right Reverend prelate evidently argues as one who is fully conscious of being a master of his situation. We must confess we have risen from a perusal of the pamphlet with the impression that the author is a mighty logical combatant. Having said this much in praise we are bound to admit that the arguments adduced by the Catholic Bishop are not unanswerable. We now proceed to the work of respectful criticism, and we trust we shall not be considered presumptuous.

All the three Epistles relate to fellowship and federation. The New Dispensation attempts to build the largest fellowship upon the basis of 'all truths and all scriptures and all saints.' It aims at universal alliance, into which all men and all churches are welcome on the sole condition of loyalty to Theism. As we come to the second message we find the area of fellowship considerably narrowed. The Protestant Bishops "in conference assembled" only suggest a Protestant union, from which all bodies of non-Christians are excluded. True, they have "a message for all," but they would fraternize with none but those who sign the Articles of Faith. The least Catholic of the messages is that of the Catholic Bishop. Its scope of federation is the most limited and its brotherhood the smallest one can conceive. It prefers the "narrow gate" and will have only a Roman Catholic fold. Now what we want is a Human Catholic Church, which

by assimilating all truth and honouring all the dispensations of God shall build up Universal Brotherhood on earth and destroy every form of sectarianism. Which of the three messages points to this blessed consummation ?

Touching the question of authority, the learned Father would have the world believe that authority belongs to none but the Catholic. The Protestant Bishops have no "message" from Almighty God ; they have no credentials ; they are not Divinely inspired or commanded ; they publish an unauthorized fiction in the name of the Lord. The Theistic message is characterised in yet stronger terms. "The expressions when taken in their literal sense contain a blasphemy and an imposition." Every reasonable man must either execrate this self-assertion of the Babu as blasphemous arrogance and imposition or compassionately smile at a delusion not unfrequently met with among religious enthusiasts." He has been either guilty of imposition or subject to hallucination. The former of this alternative I believe to be highly improbable, the only redeeming word is "almost sure." In the above impeachment the only redeeming word is "almost" and even that is to us a relief and a consolation, as conveying at least a doubtful censure, if not a compliment. If Bishop Meurin is still open to conviction, as the words "almost sure" would imply, may we ask him, what strange hallucination is there in a man in receiving and preaching as divine every doctrine he believes to be true ? Every religious leader, nay every humble believer sees in his creed the seal of heaven. Every doctrine of his church is to him God's truth, or he would not believe it. Every moral injunction is a direct message from the Lord, or he would not accept it. In such proceedings we see no hallucination, but sober reasoning and common sense. On the contrary the wildest idiocy

and self-deception we would ascribe to him who believed a doctrine to be true and yet not from God, and who went about preaching messages to the world which he knew to be only the infernal utterances of Satan. Keshub Chunder Sen's religion may be wrong and impure, but so long as he believes it to be true he is bound to regard every word of it as divine and he is fully justified in proclaiming to all the nations of the world every syllable of this Gospel as a message from heaven. Dr. Meurin does the same thing; the Anglican Bishops do the same thing. They hold their respective creeds to be divine and they therefore preach them as infallible and authoritative messages revealed by God, not the crotchets or inventions of man's erring intellect. And if in so doing they are not guilty of imposition or hallucination why should the poor preacher of the New Dispensation be ridiculed or hated as such?

But it is contended that only miracles can prove a message to be inspired and divine, and that "if God had really elected and sent Babu Keshub Chunder Sen to be His Apostle He would have endowed him with the gift of miracles, or with that of prophecy, or with both." This damaging argument the learned author applies also, and with perfect consistency, to the Bishops of the Church of England. He pertinently asks—"If the divinity of his [the Babu's] own mission and message is considered doubtful for want of miracles and prophecies, where are the miracles or prophecies to authenticate the divinity of the eight Anglican Bishops' mission and message of fellowship?" And may we not apply the same crucial tests to the Catholic Bishop himself? Where are his credentials? What proof is there of the divinity of his mission and message? Are there miracles to verify the infallibility of his testimony? Surely no angel hand dropped his pamphlet into our hands; no voice in heaven attests

the genuineness of its teachings. Bishop Meurin is no miracle-worker. And yet he believes that his message is true and divine and may be accepted as such ; or he would not have published it. No reader of the pamphlet would be so foolish as to enquire,—Does the author support his statements by a good number of miracles ? Why ? Because truth commends itself apart from signs and wonders, and is its own testimony. And if the Catholic Bishop can claim the right to speak in the name of God, and demand allegiance without any supernatural gift, why not the humble apostle of Theism ? It is clear then that the three messages are all on the same level and must stand or fall together. To the author of none of these neither to the Catholic nor the Anglican Prelate nor to the Theistic Apostle belongs the gift of prophecy or miracle. Nevertheless there may be truth, God's truth, in all the three messages, and so far as they are true they shall be accepted as authoritative and divine. They differ, they contradict each other ; yet the truth in each is sure to prevail. Not by miracles will these messages be judged, but by their intrinsic truth, by their own merits. Let the world dispassionately and prayerfully judge if the message of the New Dispensation, inculcating universal love and reconciliation and brotherhood upon the widest basis of truth, goodness and holiness is a lie, or a message from God Himself to man.

It will perhaps be urged,—But this apostle of the New Church pretends to be a prophet and professes to have received supernatural messages, such as Jesus claimed. We say no. No prophet is he, nor any inspiration or revelation he boasts of other than natural, such as is vouchsafed by Providence through natural processes to the humblest believer. His message he distinctly believes to be inspired ; and he wrote it under command, and therefore with authority. So

the Anglican and the Catholic Bishops too believe that they have written their messages under Divine command and approval, and they confidently publish in the name of God Almighty and His infallible Church. In neither case is there anything beyond natural inspiration, and the command of conscience, which is a command of God.

But then why use "the words of our common language in another sense than that which they possess by common consent?" Why speak of Dispensation and Apostle and Inspiration in any other than Christian sense, and thus mislead the public? 'Dispensation' means Christianity; 'Apostle' means the chosen "fourteen," 'Inspiration' means the inspiration of Christian "Prophets and Apostles." Bishop Meurin may push the argument farther and farther to a dangerous extent, and say, 'God' means Christ; 'Worship' means, Christian Prayer; 'Piety' means Catholic piety; 'Asceticism' means the life of a monk, 'Immortality' means the Catholic's heaven; 'Son of God' means a Catholic believer; scripture means the Bible of the Catholic Church; 'Saint' means only Roman Catholic saints; 'Authoritative command' means Papal injunction &c. Such an arbitrary and coercive process would completely shut us up to the alternative of altogether abandoning English theological words and choosing some other language instead. But Dr. Meurin evidently forgets that we are Bengalis, and not Englishmen, and that our English is only a translation of our Bengali and not our original language. We must therefore decline to plead guilty to the charge of perversion of language. Our vernacular of which 'New Dispensation' is the English rendering is 'Naba Bidhan.' This is the expression we constantly use among ourselves, and surely there is no perversion of the English language here. Were Bishop Meurin to preach in

Bengali to a Bengali congregation he would have to use the word 'Bidhan' for Dispensation, and then some of our people might step forward and say,—Right Reverend Father, the word Bidhan means—Bidhan, that is, the Brahmo Somaj; why should your Lordship use it in Christian sense, diverting it from the sense which common consent attaches to it? And if the Reverend Father were to use the word 'Iswara' for God, 'Puja' for worship, the Hindus might remonstrate with him for such unwarranted use of Sanskrit words bearing a definite Hindu meaning. On the subject of language therefore, there ought to be no cavilling; so long as we take good care to define accurately the words we use and explain fully the meaning we attach to them.

Paras.—

THE Voice of the Lord came unto the Church of the New Dispensation, saying—Clothe the science of the age in the language of ancient scripture.

THE higher education of girls has another side, in which scientific men and moral reformers cannot but feel deeply interested. There are medical men in England who are constantly holding out solemn protests and warning against the physical and moral evils likely to result from the experiment. A late number of the *Christian World* contains a letter from Dr. H. Hastings, in which he says:—“It sounds grand to be able to append B. A., M. A., M.D., to a girl's name; but what expenditure of nerve-power, &c., have the procuring these degrees caused! Whether would it be most beneficial to the family, society, and the nation to have learned

girls with B. A., &c., to their names, and consequently exhausted minds and bodies ; or vigorous, healthy and well-developed minds and bodies ? I venture to affirm, that it is physiologically impossible to have a learned girl and a healthy, robust mother, and strong children ! Let therefore fathers and mothers see to this, as if they wish their daughters to be strong, good wives and mothers, and make their future husbands robust wives instead of puny, ever-ailing ones—let them think seriously before they permit their daughter's health to be impaired by " higher education."

Calcutta, Sunday, August 5, 1883.

THE MAN OF THE NEW DISPENSATION.—I.

SAYS the man of the New Dispensation : I am all things to all men.

Christian : Verily thou art a Christian and not far from the kingdom of heaven.

Hindu : Thou art a genuine Hindu, and the Rishis dwell in thee.

Buddhist : I look upon thee as one of us, and already Nirvana smiles on thy face.

Jew : Thou art a pure Theist and a strict Jew, and Jehovah is thy God.

Mahomedan : We hail thee as a believer in Islam and a follower of our Prophet.

They all claim him, they all honour him. Blessed be the New Dispensation !

THE MAN OF THE NEW DISPENSATION.—II.

SAYS the man of the New Dispensation : I am all things to all men.

Yogi : Thou art like a venerable yogi absorbed in tranquil communion.

Bhakta : In rapturous love thou art verily a Vaishnava for thou art intoxicated with devotion to Hari.

Gnyani : Thy wisdom is deep and among philosophers I would give thee an exalted place.

Karmi : Surely thou belongest to the body of Karmis or workers, for thou art unwearied in philanthropy and thou always goest about doing good.

Vairagi : To me thou art none other than a self-denying ascetic, and thy life proclaims thee a faquir.

They all claim him, they all honour him. Blessed be the New Dispensation !

A CALL TO REPENTANCE AND FULL FAITH.

WHY all this dullness and drowsiness, this frigidity and lukewarmness among God's people ? Why all this timid compromise and ignominious backsliding ? Why mutual distrust and angry bickerings ? Why such moral laxity underneath apparent spirituality and devotion ? *Et tu brute !* Even the leaders are unmindful of their position and responsibilities. Where are our apostles and missionaries and ministers now ? Are they sleeping over their stewardship ? Or have they degraded themselves to the level of their flock, and become as worldly and selfish and apathetic as they ? Surely they too have caught the contagion. The elders the Lord hath sent to deliver others from evil, but themselves they cannot save ! Faith and hope, charity and purity, these have shown symptoms of decay, and are being adulterated.

Faith is mixed up with doubt and unbelief ; with hope is mixed up despondency ; charity and selfishness have coalesced ; and purity is alloyed with a large measure of unrighteousness. And the root of all this is the absence of burning faith. It seems to us that there is not among our men a full acceptance of revealed truth. Each receives only that much which suits him. Is it Brahmoism, is it Theism, is it the New Dispensation ? God's truth is not accepted in its entirety, but whatsoever in it is disagreeable and inconvenient, whatsoever entails sacrifice and discipline is avoided, and a god sleeping on a bed of roses is invented and worshipped. As regards the New Dispensation, with which we are chiefly concerned, we deeply feel the enormity of the offence which men commit by compromising their faith. It must be taken wholly or rejected wholly. There is no half-truth in it, no room for compromise. While God speaks let not man criticise or judge or demand concessions, but let him bow with absolute loyalty. Unpardonable is the audacity of those who sit in judgment upon the Lord. Men deal with the New Dispensation as they deal with other creeds, criticising, condemning and eschewing certain portions, and accepting only the residuum left. Let them not venture upon this sacrilege, this audacious tampering with God's direct message to us. The Church of the New Dispensation will allow no half-hearted believer to enter, no conceited critic, no compromising worldling. It demands of us full faith. The fullest loyalty to our Great King or desertion and treason : there is no other alternative. There are reasons to believe that men are ashamed of the New Dispensation. They dare not profess the whole creed. If they did they would offend society, lose friends and become unpopular. They would be called fools, and would be derided and ridiculed if they like their leader

advocated every doctrine and adopted every practice inculcated by the Church. They are 'respectable gentlemen'—minus his idiosyncrasies and foolish extremes. They therefore take, as they think, only the essence of the New Faith and steer clear of all crotchets and absurdities peculiar to the leader or to particular classes of devotees. There is a great deal of mysticism and superstition, they say, of fanaticism and tomfoolery among the more excited radicals which for the sake of sober reason must be put away, and in gesture and language and street preaching much that is uncouth and vulgar, which must be abandoned for the sake of gentlemanliness. Thus the vital truths of the New Dispensation have been expurgated one after another till nothing is left but a putrid mass of rationalism, worldliness and pride. To these men we say : Farewell, ye worshippers of fashionable gods, ye timid sycophants of Mammon, ye respectable and refined rebels against Heaven's King. Hide your faces, timid souls, and show them not in the Church of the New Dispensation, but abide in ignominy in the dirty holes of rationalism. Others there are who cut not the theological but the moral side of our most holy faith, and make for themselves an immoral creed. We ought not to forgive those who maltreat us without reason, say these men ; we ought not to love our enemies ; we ought to avoid privation and seek personal comfort ; we ought not to be too humble, but must have pride and self-respect ; at times the law of veracity may be relaxed ; and a little selfishness is needed as alloy to give currency to the coin of our pure faith. And thus for the sake of carnality and convenience they are ever eliminating the higher and purer elements of our creed, as if their great ambition is to reduce the bread of life to mere beast's food. Woe unto such men for they demoralize themselves and others in the

name of the Holy God and of our Holy Church ! Between these extreme parties, the rationalistic and the carnal, there are various grades leading to one another. To all these we say—Beware. We call them, one and all, to immediate repentance and to a full confession of faith in the New Church. There is no salvation except through perfect faith ; nay there can be no membership without it. Those who justify sin and sensuality and scepticism are not our fellow-members in the holy church. We welcome fellow-sinners, most degraded sinners but we do not and shall not welcome men of little faith. Only those who believe in the whole gospel are our people ; the rest belong to the opposition, though not yet enrolled. We want not seeming friends, we want not patronizing sympathizers. We are tired of compromises, we are sick of hypocrisy and cowardice. And we call upon every professing Theist and every Brahmo Somaj in India to stand forward before the year is out, and make an honest confession of faith. Let the next Anniversary show us our actual strength and resources. Let our foes stand on one side, let the ' neutral,' stand on another side ; let them have their own way : but let us know and distinguish our own people. Only those who say, we are not ashamed of the new gospel, believe every doctrine it inculcates, are of our Church, none else. Only those who shall sacrifice every thing for faith's sake and justify the Church wholly and fully, none else. Salvation has been obstructed, moral purity is ebbing away, scepticism and rationalism are fast growing in our midst ; and all this because faith is wanting. Then no more : let loyal soldiers rise and rush to the battle-field with the banner of the New Dispensation.

Paras.—

THE bottom of the Red Sea is to be dragged with a view to find the chariots and treasures of Pharoah. The credit of the adventure belongs to an association organized in Paris. Why not drag the bottom of the heart for the treasures concealed there? It would certainly be a paying concern if a number of devotees were engaged in the enterprize.

TO silence maligners and encourage believers it is no doubt desirable to record events indicative of the progress of our holy Church. How many Churches in India offer unqualified homage to the New Dispensation? How may Apostles go about preaching the truth? What progress are our brethren in the provinces making in faith and devotion? What measures are being adopted to organize and extend our movement? All this information requires to be collected and recorded week after week. We hope our provincial brethren will help us and co-operate with us in publishing an accurate and full weekly epitome of Church news.

Calcutta, Sunday, August 12, 1883.

OUR MINISTERS.

THE Church has appointed ministers and set them as spiritual guardians and guides over their congregations. They are shepherds of our people, and they ought to be treated with peculiar respect and care. The Minister is responsible for the souls entrusted to his guardianship: the congregation is

responsible for the life of the minister. Between them most solemn relations have been established by the Lord, and it is of the highest importance to the welfare of the Church that both parties should realise their mutual duties and responsibilities. Let the shepherd prove worthy of the flock, and the flock worthy of the shepherd : so shall peace and righteousness dwell in the city of God.

The congregation should love their minister with intense personal attachment, and always manifest a personal interest in him. He unites in himself the offices of parent, brother, friend, son and servant, and he must therefore be regarded with all the various feelings which such relationships are calculated to inspire. He who looks upon his spiritual guide as a mere official superior, a pastor, a *padri*, unconnected by a dearer ties, does not love him, does not honour him.

Secondly, in serving our ministers we must see that we do not overload them with the riches and comforts of our carnal life. Their vows of poverty and self-sacrifice ought always to be respected, and their simplicity and abstemiousness should never be interfered with. Let their style of living be of a lower and simpler order than that of the world's aristocracy, and yet far superior spiritually. The *guru* is an ascetic and a *faquir*, and yet greater than kings and emperors.

Thirdly, the entire burden of the minister's responsibility regarding his livelihood and that of his family should be borne by the congregation, and he should be left free from all anxiety and care. His time and energy should be wholly devoted to the spiritual advancement of the congregation, and he must never think of his own food or raiment. If the congregation through selfishness or apathy or indifference fail to meet the minister's temporal wants, and

ingulf him in worldly anxieties, they are faithless to his stewardship.

Fourthly, the congregation ought not to make a show or parade of their loyalty and devotion to their minister. They should not let the minister see or know what they are doing for him. They should serve him stealthily, making no ostentatious display, seeking no credit. To be always busy in doing a multiplicity of things does not argue affection: constant attention to details is an evidence of want of tact in business. There ought to be a perfect system of administration so that the whole thing may work smoothly and quietly as a machine, superseding the necessity of constant interposition or pompous display of obtrusive service.

Fifthly, true service is in the heart; not in the hand, nor on the lips. He who wishes to do real service to his spiritual benefactor and friend ought to serve with the heart, not outwardly with the hand. Intense sympathy, unwearied solicitude, ever-watchful care, heart-rending sorrow during separation, anxious longing for companionship, these are the true tests of love and fidelity.

There are at present three apostolical ministers, one in Calcutta, one at Dacca and the other at Bhagulpore, and besides a number of lay ministers. We should like to see an efficient system of administering the household affairs of our ministers established upon the highest principles of spiritual loyalty and discipleship.

Paras.—

It is proposed to organize a Bazar on the occasion of the next Anniversary festival in January, where suitable mottoes in Sanskrit, Bengali and English, prescribed in the New Samhita, and also various

articles therein recommended for use in the household, bearing the inscription of the New Dispensation, will be sold chiefly by ladies and children. Carpets, *ektaras*, *granthas*, flags, and plates, jugs, glasses, metallic vessels, boxes, letter headings &c. will be offered for sale. It is hoped that the Bazar will form a centre of attraction and a striking feature of the next festival.

THE New Samhita is thus noticed in the columns of the *Indian Churchman* :—" It is with all sympathy that we recognise the fitness and beauty, within Indian forms of thought, of the moral teachings of the New Samhita of the New Dispensation, which Keshub Chunder Sen is now publishing from week to week, and the true inspiration of the *ektara*, or sacred wire of the poet of the New Dispensation, truer perhaps than the singer dreams, when he sings, ' I shut my door against my Saviour, but lo ! he stands before me day and night as a prisoner, whom His own mighty love hath enchained in the house of His beloved child.' "

Calcutta, Sunday, August 19, 1883.

THE YOGA SCHOOL.

Teacher. Are you ready, boy, to begin exercises ?

Disciple. Yes, Sir, quite. The subject of Yoga is difficult ; pray lead me on gently.

T. Take your seat on this carpet, and close your eyes at once.

D. Done.

T. Now be absolutely quiet and keep your mind clear of all disturbing cares and thoughts. Fix your mind in Divine Omnipresence.

D. Let me have sufficient time to compose my heart.

T. I am not going to follow you ; you must follow my directions. At once tranquilise the heart, and let me know what transpires within.

D. I will.

T. Well, what is it you see within ?

D. Darkness, stillness, and then as if some awful Presence — — sublime, vast ! — — But stop ! I see my tailor with his unpaid bills ; my baby kissing me ! there my rickety verandah which badly needs repairs ; that great Town Hall meeting on behalf of the Salvation Army, — how enthusiastic the assembly ! — look at that anti-Ilbert meeting, — what a contrast ! — our annual street procession, a sea of heads —

T. No more, you fool. Don't talk such arrant nonsense. You have dishonoured the Yogi's carpet. You have sinned against God. You have insulted me. Open your eyes, go out, satisfy your wandering heart, repent, and then come again.

D. So will I go and repent. Master, mend my ways.

* * * *

T. Are you penitent ? Are you ready to begin again ?

D. Yes : God help me !

T. Then begin humbly and prayerfully, trusting the Lord, not your conceited self. No man became a Yogi in his own strength. Begin in prayer, and as you go in leave the world outside.

D. So be it. With eyes closed and a heart fully subdued I am quiet and motionless as a statue.

T. Be on your guard against intruding thoughts. Remember, breaking concentration is a sin.

D. Go on, master ; I am ready.

T. Tell me now what you see.

D. Nothing but darkness, above, below, around. I am buried in darkness, so is the world, so are all my thoughts and cares. Nothing is but darkness impenetrable. All else is dead.

T. This is the land of Nirvana where you are now, the land of darkness and peace, where Buddha attained beatitude. Go further on and deeper, and tell me your experiences. You have done the negative, begin the positive.

D. I have passed into another world. Here is dawn, twilight, and I see a presence drawing near.

T. What sort of Presence?

D. Sublime, awful, all-pervading, besetting, still, immovable.

T. Go on.

D. A new chamber, brighter. The Presence too more vivid and real.

T. Go on.

D. Another chamber, and another, and another still. Gone far into the interior. Brighter and brighter is the light which comes from the Presence and illumines the inner world. Presence sweeter and dearer; a Father, Mother, Friend—quite near.

T. And then?

D. A hundred luminaries.

T. Truth and holiness radiant.

D. Splendid cascades, rivers, refreshing water.

T. Love overflowing—a perennial stream.

D. Gardens smiling, flowers pretty and fragrant.

T. Joy abounding.

D. Birds singing—captivating strain.

T. Saint voices to cheer and gladden the heart.

D. A city of light, a new world of joy. An ever-smiling God. How sweet! I jump into His embrace. I am lost in light, lost in joy, absorbed in sweetness. Glory, glory, glory to God!

Paras.—

THE darker the chambers of the heart the brighter is the countenance of the Indwelling Friend. Shut then all the windows of the heart, close the senses, through which the light of the world enters the inner sanctuary, and in the midst of darkness and solitude commune with the Eternal Spirit, effulgent in heavenly glory and brightness.

Calcutta, Sunday, September 2, 1883.

THE NEW LAW.

THE signs of the times clearly point to the necessity of organization. Heaven calls us to fellowship and unity. And who can be indifferent or defiant when the Lord our Master issues His mandate? Scattered Israel must be gathered, saith the Lord. Undisciplined and unruly soldiers must be brought under control and discipline, and the Army of the Faithful must be forthwith organised. Wandering pilgrims and wayfarers must be brought home, and united by domestic ties of attachment and kinship, and the home of God's children must be erected in India. The Lord's people shall no longer live under foreign powers in a state of mutual estrangement and separation, but must dwell together in the Holy City of the New Dispensation, under heaven's Sovereign. Lawless hordes of men and women must abide in peace and unity under the Reign of Law. Such, we apprehend, is the command of our Master, and we must hasten to render loyal obedience. The New Samhita will be shortly ready, and a day ought to be appointed for its formal promulgation among our people,—a day

that will close the epoch of anarchy, self-will and lawlessness and usher in the kingdom of law and discipline and harmony. All our Churches in the metropolis and provinces and all individuals professing loyalty to the Divine Dispensation ought to acknowledge and accept the Law on that occasion, for their own guidance and the regulation of all their social and domestic concerns. Let not the Samhita be a new fetish. It is no infallible gospel : it is not our holy scripture. It is only the national law of the Aryans of the New Church in India, in which is embodied the spirit of the New Faith in its application to social life. It contains the essence of God's moral law adapted to the peculiar needs and structure of reformed Hindus and based upon their national instincts and traditions. It is essentially, not literally, Heaven's holy Injunction unto us of the New Church in India. We shall not, therefore, bow to its letter, but accept its spirit and its essence for our guidance. How many in India are ready to obey the summons of our Holy Church ? How many families are ready to submit to the ordinances of the New Law ? Let them come forward in scores, in hundreds, from all parts of India, and unite not merely in doctrine and faith but in daily life on the organized basis of the fellowship of Law. One God, one scripture, one law, one baptism, one home, shall unite us in a mighty fraternal alliance, before which no enemy shall prevail, and all the powers of evil shall eventually succumb. The blessed season has come, and let all our brethren prepare.

Paras.—

NEVER think you are safe. Let him that standeth take heed lest he fall. The stoutest heroes have fallen in the struggles of life. The meek have been betrayed into anger and vindictiveness. Persons

well known for chastity have succumbed to lustful imagination. The most self-denying have in after-life sunk in worldliness. The most devout have after years of prayer become sceptical. And in many of these cases little accidents, which less fortified hearts could have resisted, brought about their ruin. Let us therefore take warning, and never boast of our purity or devotion. Struggle hard and unceasingly. Be on your guard every hour of the day. You are never too old for sin or infidelity. Soldiers, fight incessantly, if you will win laurels.

Calcutta, Sunday, September 9, 1883.

IN the *Alliance News* of July 28, we find besides the letter to Sir Wilfrid Lawson, M. P., written by the minister, which we have already published, another letter from him addressed to the Rev. Dawson Burns, D. D., which we reproduce below:—

“Tara View,” Simla [India] 22nd June, 1883.

TO REV. DAWSON BURNS, D.D.

Rev. and Dear Sir,—Your truly welcome letter, full of cordial love and words of cheer, I have not forgotten. You recall the joyful days I spent with you and other friends of temperance in England thirteen years ago, and you ask me to send you greetings from India from time to time, and thus keep our temperance fellowship. Well, the time has come for me to write, and I write with a heart full of joy, for you have just achieved a most splendid victory, for which all who are interested in moral and social progress must feel profoundly thankful to Sir Wilfrid Lawson and the United Kingdom Alliance. England's

awful conservatism you have at last overcome, and it is not a small triumph. What a tremendous fight you have fought against vested interests, against prevailing public opinion, against men in high places, against the vices of civilization ! Those who know how you have marched on to victory inch by inch will give you the greatest credit for your achievements, and asked God to bless the Temperance Army. It is in His strength that you have gained this glorious victory in the face of the most formidable opposition, extending over many long years ; and now let us all unitedly thank Him for His mercies. Friend and brother, do not let the fruits of this victory be exclusively yours, but share them with us. The British Government has done much by its unwise and cruel liquor law to degrade and demoralise our people, and is it not high time that it should make amends and atone for its guilt ? If it has given us the disease let it give us the remedy. May the God of suffering India incline its heart to give us the blessing of Local Option.

Kindly remember me to our good friend Mr. Barker.

Yours ever most cordially, in the good cause of temperance.

KESHUB CHUNDER SEN.

HE is not a yogi who sees his God only during contemplation, but whose spirit eye is fixed on Him and the realms above while he is plodding on the field or at the desk or in the merchant's office.

Catcutta, Sunday, September 16, 1883.

REAL UNION.

MEN often delude themselves with the idea that they are living together as a united and a blessed family in the House of God, when they are actually living in mutual isolation. Appearances deceive us. Outward union is mistaken for inward harmony. Bodily fellowship is regarded as the fellowship of spirit. If fifty meet in the sanctuary for worship and devotion, we are apt to conclude these fifty have become one in faith and love in the Church of God. Such delusion ought to be dispelled by the application of crucial tests, for it is harmful, it is dangerous. We appeal to the spirit eye from the decisions of the lower carnal eye. And what does the higher tribunal say? How does it judge and decide? Its only question is,—Do the *souls* of these men dwell in the same sphere of faith and devotion and purity? Upon this one question hang the merits of the whole case. That we may fully understand the true bearings of the question, let us analyze it, and look into its component parts. Do the men who profess to be brethren worship the same God? Do they love and honour each other as one person in whom each individual self is wholly merged? Do they follow the same standard of duty, the same moral law? Are they one in doctrine and spirit? Such tests will reveal the actual facts in evidence, and enable us to ascertain the real state of things. It will appear that souls seemingly contiguous are really thousands of miles away, and that those praying together as friends are enemies in doctrine and belief. The more spiritual we are the greater will appear to be our distance from those who are only outwardly associated with us. The flesh disappears, heads are

counted as nothing, external service and visible friendship vanish as unrealities, and only the eternal union of yogi souls abides. How few alas ! are those who are thus united with us for time and eternity !

Paras.—

WE are extremely glad to find the New York *Independent*, always appreciative and even sympathetic in regard to the spiritual aspects of our faith, is reproducing for the perusal of American readers, copious extracts from the New Samhita. Conservative England seems slow to appreciate the New Law.

Calcutta, Sunday, November 11, 1883.

INSTALLATION OF THE MAHARAJAH OF COOCH BEHAR.

WHILE the installation ceremony was going on at Cooch Behar on Thursday last the 8th instant, special prayers were offered by the Apostolic brethren in the Sanctuary in Calcutta. After the usual service the congregation thus spoke to the Lord :—

Unto us, Apostles and Servants of the New Church, this day, O Lord, is a day of special rejoicing and fervent thanksgiving. Then, we sowed in tears, now we reap in joy. This is the harvest day, and it bringeth unto us all joy and gladness. Blessed and happy are we that after years of toil and anxiety, of struggle and opposition, of trial and tribulation, we have lived to see the fruit of Thine inscrutable dispensation. We thank Thee, we praise Thee, for this joyous fulfilment of Thy wise and beneficent purposes, We trusted Thee and we obeyed Thy

voice, and great is our reward. Thou didst demand of us our daughter, and humbly and trustfully did we surrender our daughter to Thee. Thou Saidst : " Your daughter, ye shall give unto me, that I may raise an unhappy and degraded race and give it the blessings of civilization and enlightenment. I will have it married to a brighter and more advanced province in my Indian dominion. The blood of new Israel I will put into an old race, and give it new life ; and out of inter-tribal alliance I will bring light and life to suffering millions. So shall nations bear testimony unto my providence." As we heard Thy voice, we said, within ourselves, our daughter we will give unto the Lord. And so we surrendered her unto Thee. Thou gavest her a high place, even making her a partner of royalty by uniting her in holy wedlock with Kaiser's feudatory, the accomplished chief of Cooch Behar. Thus under Thy kind providence, these humble servants, united in Thy service, have quietly spread an influence for good in their benighted territory. To-day they are seated on Thy lap, O Gracious Mother of India, and Thou Sovereign of sovereigns, art placing over their heads the crown of royalty, and proclaiming their investiture amid the enthusiastic rejoicings of the entire subject population. Their joy is intense, for to-day they recognise and welcome their own beloved Raja and Rani, their father and mother. But our joy, O Lord, is far greater, for we see in this installation the triumph of Thy providential economy, and recognise in these two persons Thy humble servants, appointed by Thee to do a great work towards the country's reformation. We thankfully rejoice that Thou hast fulfilled and vindicated Thy dispensation, in spite of the world's fierce opposition. The dark night is gone, the clouds have disappeared, and the morning star of hope heralds to-day, in that remote corner of India, the dawn of a

new and bright day. We humbly pray, bless Thou Thy servants and make them worthy of the sacred trust Thou hast this day placed in their hands. Grant that they may always remain faithful to Thee and useful to those over whom Thou hast called them to rule. Thine, O God, are all the principalities and kingdoms of the world, and Thine is all glory and all power. Thy kingdom come. Thy will be done. Amen.

THE CREED OF THE EARLY CHRISTIANS.

WHAT was the creed of the early Christians?— is a question interesting as it is important. The age in which we live and the surroundings which beset us at the present day are so much at variance with the spirit of the early days of Christianity that any attempt now at the solution of the question at issue must seem to be almost hopeless. It is a favourite opinion with a certain class of people to maintain that the Apostles' Creed swayed the faith of the early Church ; but this assertion is so groundless that it cannot bear the test of criticism. It cannot be substantiated by the writings of the early anti-Nicene fathers of the Church. From recent inquiries it has been found that the Roman Catacombs offer considerable help towards the solution of the most important problem before us. The late learned Dean of Westminster says that, "the principal ideas of the early Church are enshrined in the Roman Catacombs, and yet they were unknown to the ecclesiastic historians. There are no allusions to them in Gibbon or Mosheim or Neander ; Dean Milman's history in the first quarter of the present century seems to be the only exception." The catacombs alluded to are places of burial of the early Christians, on the walls whereof and on the sepulchres themselves are paintings and representations, mostly of subjects from the Bible. They are expressions of the hopes and fears and the aspirations of the Christians of those days. From these it appears that, they were more liberal than their brethren of subsequent times. "It is astonishing," says the learned Dean, "how many of these decorations are taken from heathen sources and copied from heathen paintings ! There is Orpheus playing his harp to the beasts ; there is Bacchus as the god of the vintage ; there is Psyche, the butterfly of the soul ; there is the

Jordan as the god of the river. There is also the figure of a dead person represented in the attitude of prayer standing with outstretched arm to receive the gifts of heaven. These earliest representations of the popular belief are handed down to us as the most cherished, the all sufficing token of their creed. They are very simple but they contain a good deal." But the most prominent of these representations, it is said, is that of the Good Shepherd in the bloom of his youth, with a crook or a shepherd's pine in one hand and on his shoulder a lamb, which he carefully carries and holds with his other hand. We see at once who it is : we all know without being told. There are two representations of the Good Shepherd. One is from the third Gospel which speaks of the shepherd going over the hills of Palestine to seek the sheep that was lost ; the other, that from the fourth Gospel, which says, " I am the Good Shepherd," or as perhaps we might venture to translate it, ' I am the Beautiful Shepherd.' This in the earlier Church was the one sign of Christian life and of Christian belief. This gives answers to the question—what was the popular religion of the early Christians ? It was in one word the religion of the Good Shepherd. The kindness, the courage, the grace, the love, the beauty was to them, if we may so say, Liturgy, and Articles, Creed and Canon, all in one. They looked on that figure, and it conveyed to them all that they required. After the Good Shepherd comes the beautiful representation of the " vine and the branches." These and some other simple representations of the Bible conveyed to their mind a world of meaning, a sweeping torrent of ideas and an overpowering inspiration moving their inmost feelings and deepest impulses. These were the fresh and living doctrines and dogmas of their simple faith. We too believe that the simple religion of Jesus is far above all dogmatic theology.

Nothing tends so much to lower the high standard of true Christianity as the endless dogmas that have been in the course of ages engrafted on the pure religion of Christ. It is most important that such admixtures should be thrown aside and the real truth discovered. Why should we not humbly ask Jesus himself what should the creed of his disciple be ?

CHRIST AND KESHUB CHUNDER SEN.

RATHER sensational heading ! Yet stumble not, reader, but read on. Jesus Christ came to the world to save sinners. He had no other object in view. Keshub Chunder Sen is also anxious that the world should be freed from error and sin and regenerated in righteousness. Christ preached the Kingdom of Heaven as the ideal of social perfection and the final destination of progressive humanity. Keshub too is trying humbly and prayerfully to establish the holy Kingdom of Heaven in India. Christ demanded absolute self-abnegation and asceticism. Keshub too tries to make men give up all worldliness and carnality, and take no thought whatever for the morrow. Christ laid great stress on the virtue of forgiveness, and preached the highest doctrine of love, the love of enemies. That most exalted ethics Keshub also preaches to his countrymen. In water-baptism, said Christ, is the type of spiritual purification and in bread-eating the type of spiritual assimilation of godly life. So says Keshub to the Hindus. Christ had no other creed than this,—Love God and love thy neighbour. Keshub too recognises no other creed, and always preaches that simple and sweet gospel. Christ did not proclaim the whole truth, but left it to the Holy Ghost to lead men to all truth. Keshub also magnifies the Holy

Spirit as the Living Guru that teaches all truth, and supplements and perfects the teaching of Christ. Salvation, according to Christ, is not mere emancipation from the bondage of sin, but partaking of the divine nature. And what else does Keshub preach as the highest mukti but the eternal yoga of the human and the divine? Christ said, Be perfect even as God which is in heaven is perfect, and he would have men acknowledge no lower aim of life. Keshub's theology too ignores all lower standards of earthly excellence, and condemns all manner of compromise and half-reform. Christ announced his mission to be not to destroy but to fulfil the older dispensation and perfect it. So is Keshub, not an enemy or destroyer of the previous dispensations of God, but a friend who seeks to fulfil them and carry them out to their ultimate logical sequence. Christ preached faith and hope and heaven to the vilest sinner in the parable of the Prodigal Son. Keshub has no other gospel to preach than this parable, which is the essence of all scripture. Christ spoke of himself as the Son of God and declared himself as the universal and eternal atonement of sinful humanity with the holy Father. Keshub also believes thoroughly in Christ's sonship and reconciliation, and bears witness unto this truth. Christ said, I am the way. So art thou, O Jesus, says Keshub. I am the bread of life and shall be eaten by my disciples, that I may become flesh of his flesh and blood of his blood, says Christ. And Keshub, the loyal disciple of the Lord Jesus, lives in Christ Jesus, grows in his strength and rejoices in his joy, and verily Keshub's flesh is Christ's flesh through faith and his blood the blood of Christ. Christ said truly, wherever my disciples and servants are there am I always, and wherever I am there they shall be. So where Yesudas Keshub is there is the blessed Yesu, and where Yesu is there is and shall ever be

his faithful servant Yesudas. Jesus loves the poor sinner, pities him, regenerates him and dwells in him, and he in him, and they both dwell together in the Father. So in Yesudas is Yesu and in Yesu is Yesudas living in secret yoga and intercommunion, and both the good master and vile servant, are one in the Father. Happy, happy, happy, am I, says Servant Sen, and thrice-blessed in my master Jesus.

HINDU LOYALTY.

THE East is the land of symbols, of imposing ceremonies, dazzling colours and personal attachment. Here concrete realities flourish and abstractions have no charm. In India the most transcendental pantheism soon crystalizes into gross idolatry. And politics loses its vitality and force unless it is embodied in personal royalty. Mere ideas can hardly acquire a mastery over the oriental mind unless they present themselves in concrete forms. The tender susceptibilities, the delicate fancies, and the profound emotions of the Hindu heart demand a resting place in tangible creation, in objects that can be seen and felt. It will not hang its affections in empty space. It will not fasten its love in abstract principles or logical proposition. It must have a person to love and honour. This applies both to theology and politics. Abstract notions of constitutionalism, loyalty to law, balance of power and such things, which find favour in the West have no influence here. Eastern nations cannot realize invisible and metaphysical governments. They would see their sovereign before they can give him their love and loyalty. Republicanism, Socialism and other political *isms* of the West have no meaning whatever to our countrymen, who recognise only one

form of government, namely, personal monarchy. The Hindu's idea of the State is the household vastly enlarged. His sovereign is the father of the people, and the subjects are as children. This idea of a father-sovereign seems to be inherent in the Native mind, and no amount of occidental civilization can efface it. If we love and revere our Queen-Empress, we can love and revere her only as our mother. No other politics is possible in the East. Before an empty throne of abstract justice, before such a thing as crowned constitutionalism our people will not bow. Justice and law must be incarnated in the flesh before the nation can be persuaded to offer the tribute of its loyalty. Of course we speak of the masses, among whom we see the true type of Indian nationality, and not of the exceptional few whom philosophy has exalted above their species or whom English civilization has given a doubtful varnish. Among the handful of our educated countrymen we may see spirited democrats, thorough-going republicans, uncompromising levellers, fiery radicals and even sworn nihilists, but the cries of these young champions of frothy patriotism touch not, change not the heart of the nation which is in core attached to royalism. The fact is we have been accustomed for centuries to regard our own Rajas and Ranis as the parents and guardians of the people, and to maintain towards them domestic and homely relations. The very scriptures of the nation favour and foster such views. Both religious teachings and ancient traditions enjoin *rajbhakti*, or loving loyalty to the sovereign. It is a sin not to love him. It is a virtue and an imperative religious duty to give him the homage of that bhakti and allegiance which we give to our parents and gurus. Look at the several Native States in India to-day. There loyalty is not a cold abstraction, or a philosophical dogma, but an enthusiastic outburst of genuine sentiment and

personal attachment. So true and intense is popular regard for the sovereign that the very sight of his person is accounted a blessing and a joy. Let us substitute Queen Victoria in the place of our Maharajahs and Maharanis, and while giving Her Majesty the homage of our enlightened minds in accordance with the approved constitutionalism of civilized Europe, let us accord her the warm personal loyalty and reverence which the Hindu heart knows so well how to give to its sovereign. Let us bow before the authority of the British Government, and show the fullest respect for its superior constitution and its high code of jurisprudence and law. At the same time let us as Indians love Victoria as our Queen mother and ensure the stability and perpetuate the blessings for our rule in India by according to her personal attachment and heart-homage.

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